

THE OERA LINDA BOOK- DIETS TO ENGLISH TRANSLATION BY ALEX FRYA'S BERN

Hey everyone, it's Kat. And I'm here today to do another presentation on my favorite topic, *The Oera Linda Book* (OLB).

OERA LINDA BOOK

AUTORS: GRÉVET-MEN OF FLÍLAND
&
FAMILY OVER DE LINDA



TRANSLATION AND EXPLANATION

ALEX FRYAS BERN©, 2024

*NOTE- I want to mention here that I am copying the text in full, along with my comments, as it appears in the YouTube presentation (and Bitchute), for those that can't see the YouTube (and Bitchute) because it is blocked in many Fryan countries. That way you can at least read the presentation in full. Here is a link to Alex Frya's Bern's presentation on archive.org as well.

<https://archive.org/details/oera-linda-book-diets-english-translation/page/n107/mode/2up>

How this particular presentation came about is that I recently received a message from Alex Frya's Bern. He is native Dutch, and he explained to me that he wasn't happy with the translations out there of the OLB. And that any native Dutch speaker could read the OLB in its original form and should see that the translations were **INTERPRETATIONS**, not **LITERAL** translations. And thus being, would give the information their own particular biases. So, he tasked himself with giving us a **LITERAL** translation, so that **WE** could discern for ourselves what the OLB is conveying to us. He also gives us some really good insights, in his Intro and his Annex of the presentation, as to **WHY** the "translators" might be giving their particular spins.

INTERPRETATION VS LITERAL

This is a long presentation, but I hope you find it as worthwhile as I did to study the whole thing. I will give my two cents interspersed where I feel it might help.



So let's begin...

Foreword

The question everybody will ask is: Why another translation, there are already enough of them on the internet? After reading de 'translations' I had a confusing, unclear story of what was actually written in it. Next I went to read the original. All of a sudden all pieces of the puzzle fell into place. I had a logical story I already knew.

The 'translations' are not word by word translations but interpretations of the 'translators' of what, according to them, is written in the book. That interpretation is based on their own belief systems. Because of that de 'translations' are unlogical and not accurate.

This translation is a word by word translation. This makes the reading of it probably more complicated, because it is an old use of language, but clarifies what our ancestors told us. From the translation one can make a direct link to the original language from which all European languages are derived: Diets (say Deats). All words can be compared with the original words and enables everybody to check my translation.

Besides the translation this book exists of an explanation of what is being said. Why? Because our ancestors have never imagined that by now we call right (straight) curved and curved right. It needs, therefore, some extra explanation to make people clear what they meant by Right, Freedom and Wr'Alda.

Right is like water: flat, egal (in English changed to equal, but the meaning of those 2 words is not the same). By now everybody believes that they are living on a spinning ball on which the water is curved. Also the 'translators' up to now believe(d) that water is curved. With that the whole message falls into the water, to say it flatly. If you believe that right is curved then the chance of you understanding how the earth came into being, as is explained in the OLB, is zero.

Besides the confusing 'translation' of the message in the book also knowingly or unknowingly the 'translators' took care that no one actually knows who the people of the book are. Who are the people who built settlements all over the world and taught the local inhabitants how to live in Right (Peace) and Freedom?

Just like in all propaganda on TV, in movies and on the internet it is everybody except the ones who brought Right and Freedom all over the world: The ancestors of the people living in South and East Netherlands, Belgium and Germany. According to the 'translators' the colonists who came to occupy North and West Netherlands in the 13th century are the people of the OLB.

I decided it is about time to not only translate the message of the OLB correctly but also to make clear who these people were. Honor to the ones to whom the honor belongs to. It is high time that we set history Right and stop calling peaceful people warmongers and the warmongers peaceful people. Right is right and curved is curved. Let us stop calling Right curved and curved Right.

Happy reading,

Alex Frya's Bern

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FRYA’S STA VP



Introduction

The Oera Linda Book (OLB) is the book of our history, written by our (the white race) ancestors. The book is written in Diets, our language. I assume that most people who read this book have already heard about the OLB, therefore:

First of all let us dispel the myth of the 'Frisians'.

According to the 'Frisians' ('Friezen', originally Vriezen = to freeze, de Vries = Frost) this is their book, written in their language in 'Friesland' about their culture. None of this is true. The 'Frieze' language, like Dutch, English and German, have developed from Diets. The 'Friezen' came, according to the stories, to the Netherlands in the 13th century. However, only at the end of the 16th century a part of the area called Gelderland was renamed into Vriesland. Subsequently, it became Friesland. No one knows where they came from and who they are.

Before the 13th century North, Middle and West Netherlands did not exist because it was under water (See Annex 3) 'Old Frisian' is not the language of the 'Friezen' but another name for Diets, the language of the entire white Folk (race), Frya's Folk. So the culture in the book is also not a 'Frisian' culture but the culture of Frya's Folk. The Over de Linda family is not a 'Frisian', or correctly translated Frozen, family but comes from an area now called Germany.

So, Alex makes some very important points here. 1) The area that the "translators" would have you believe is Frya's land in the OLB DIDN'T EXIST because it was under water! 2) Frya's Folk DIDN'T speak Frisian but spoke DIETS. And 3) The family spoken of in the OLB, the Over de Linda's, actually lived in GERMANY, NOT in the Netherlands.

DIETS IS THE LANGUAGE OF FRYA



The Frozen, which are NOT the Fryans. Usurping our land and our history.

Frisii and Frya's

Two terms are intertwined, caused by 'Tacitus', who writes about a tribe called Frisii in Flanders (Belgium) in his book 'Germania'. The 'translators' of the OLB have equated the tribe Frisii with the Frya's Folk. Frya's is the entire white Folk, also called Germanen (Germanics). Germanen is a Diets term for brothers and sisters. It is not a tribal name but indicates that all Frya's, white Folk, are brothers and sisters. Germanen = Siblings. According to the Frozen 'translators' the entire white folk are 'Friezen'/Frosties. Those from Freezeland, that is.

The Frisii of 'Tacitus' lived in Flanders and North/West France. Whether those people actually called themselves Frisii or that 'Tacitus', or whoever wrote that book, made that up himself, who knows. What is certain is that the modern Frosties took the language and history of that group of people in Flanders and appropriated it. That history has become the history of Freezeland and the Netherlands. (See Annex 3)

The book Germania of 'Tacitus' has been 'discovered' only a few hundred years ago, which means that it was written only then. 'Tacitus' has divided the whole white Folk into tribes. According to that book there is a tribe called Germanics. Further on, the writer has put labels on all other whites as being tribes. Tribal names are family names. Family names are from a recent origin when tax was introduced and people had to be identified in order to steal their money. There were no tribal names in the OLB. Groups of people got a name based on their behaviour, who they followed or where they lived.

There is still a discussion going on where the name Frisii comes from and what it means. Frisii does not mean anything because Frisii is not a word. Frisii are two words who are melted together and have become a tribe by 'Tacitus'. In Diets: Fry sy. The Y became an i: Fri si. In English: Free be, or in correct English, be free. It is not a tribal name but a state of being: be free. By the time they wrote that book Diets had already been modernized and they could get away with this. The book of 'Tacitus' is also only being read since a few hundred years ago and is being presented as being written a few thousand years ago. Fairy-tales, fairy-tales, fairy-tales. The whole history given to us is a fairy-tale.

So GERMANEN is NOT a tribal name but actually means “brothers and sisters”. Tacitus broke the Fryan's into tribes whereas before they were considered one people, Fryan's (the white race.) German also means “original” and when you “germinate” something it comes into existence. So, you could say that Tacitus believed the origin of the white race was in the exact area where Frya's land was. The Originals. We will see that this land wasn't just the land underwater in Northwest Netherlands but actually covered all of Northwest Europe.

And the “modern Frosties” as Alex calls them, who were NOT originally from the Netherlands, but showed up in the 13th century, usurped the language and the history of the Fryans. But notice the “translators” make no mention of this!



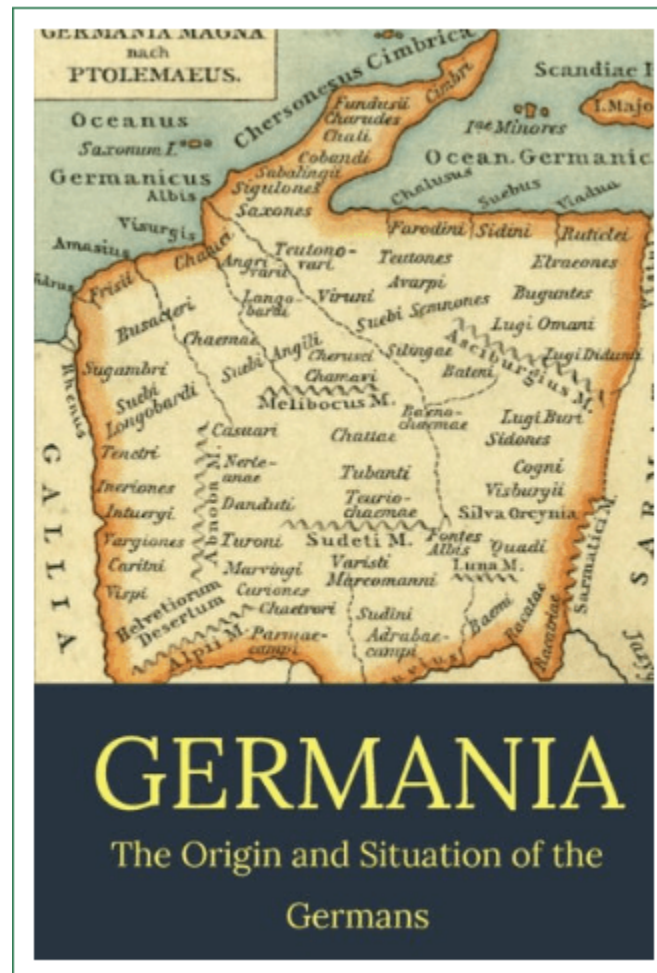
The Abominable Snow Monster- the original “Frostie”.

In addition, I was curious about what else Tacitus has to say in his book *Germania*, so I got ahold of a copy. Reading through, I saw that he mixed truth with lies. He does say that they are a distinct tribe, not mixed with other races. But then he goes on to disparage the Germans, saying that they are lazy, that they “lie buried in sloth”. That their children are “naked and filthy.” And that “they dig out subterranean caves, and pile on them great heaps of dung as a shelter from winter. And that “Mercury is the deity whom they chiefly worship, and on certain days they deem it right to SACRIFICE TO HIM EVEN WITH HUMAN VICTIMS.” We know WHO sacrifices human victims to gods, that would be the ones who worship the golden bull, and THAT would be the MAGY, NOT the Fryans. The Germans are the most industrious people in the earth and to call them slothy and lazy is a complete lie that anyone can see. So why should we believe anything that “Tacitus” said?

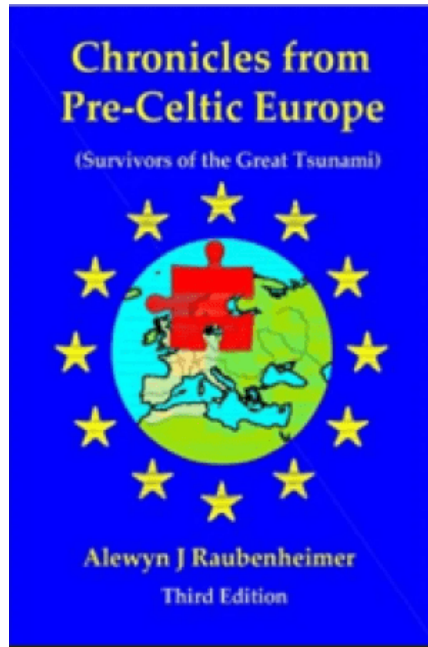
Merchants ~ Mer Chants

Regarding Fryans worshiping Mercury, what a joke! It's that put on “your enemy” what you believe crap that the Magi love doing. THEY worship Mercury. A friend mentioned that the MER-CHANTS, which are the Magy, do “chants” to their god Mercury, because he is the god of Financial gain. Mercury Chants~ Merchants.

Before we leave Tacitus, I must add that when he talks of the youth, he said they have fights where, “the loser goes into VOLUNTARY SLAVERY; though the younger and stronger, he suffers himself to be BOUND AND SOLD.” When you read the OLB you know that the thing the Fryans cherish most of all is THEIR FREEDOM. It is in their NAME. Frya means FREE. So, we can see how ludicrous Tacitus’ writings were.



The OLB is not about that so-called tribe in Flanders (Belgium). The OLB is about Frya'sLand: Greater 'Europe'. FliLand is not Flanders or Vlieland in Freezeland but the Land around the North Sea: The Fli, of which the northern part is called the FliLake. FliLand is Belgium, North of France, the Netherlands that was above sea level, Germany and what was left of AldLand. The North Sea in the north was called the FliLake because there was no sea but a lake enclosed by land. Very likely Doggerland was still above water and formed the north partition of the lake.



Reading Alwyn J. Raubenheimer's book, *Chronicles of Pre-Celtic Europe*, I did believe he made a good case of Aldland being where the Faroe Islands are today, just north of Scotland. BUT I do think that the Doggerlands make much more sense. The area is now on average 50 to 60 feet deep (15 to 18 meters). NOT deep at all as far as oceans and seas are concerned. And we know that the Northwest part of the Netherlands was underwater and didn't dry out until around the year 1300 AD.

Doggerland

40 languages

Article Talk

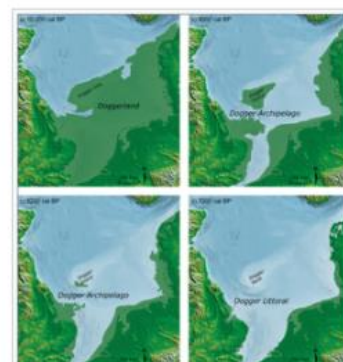
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From Wikipedia, the free encyclopedia

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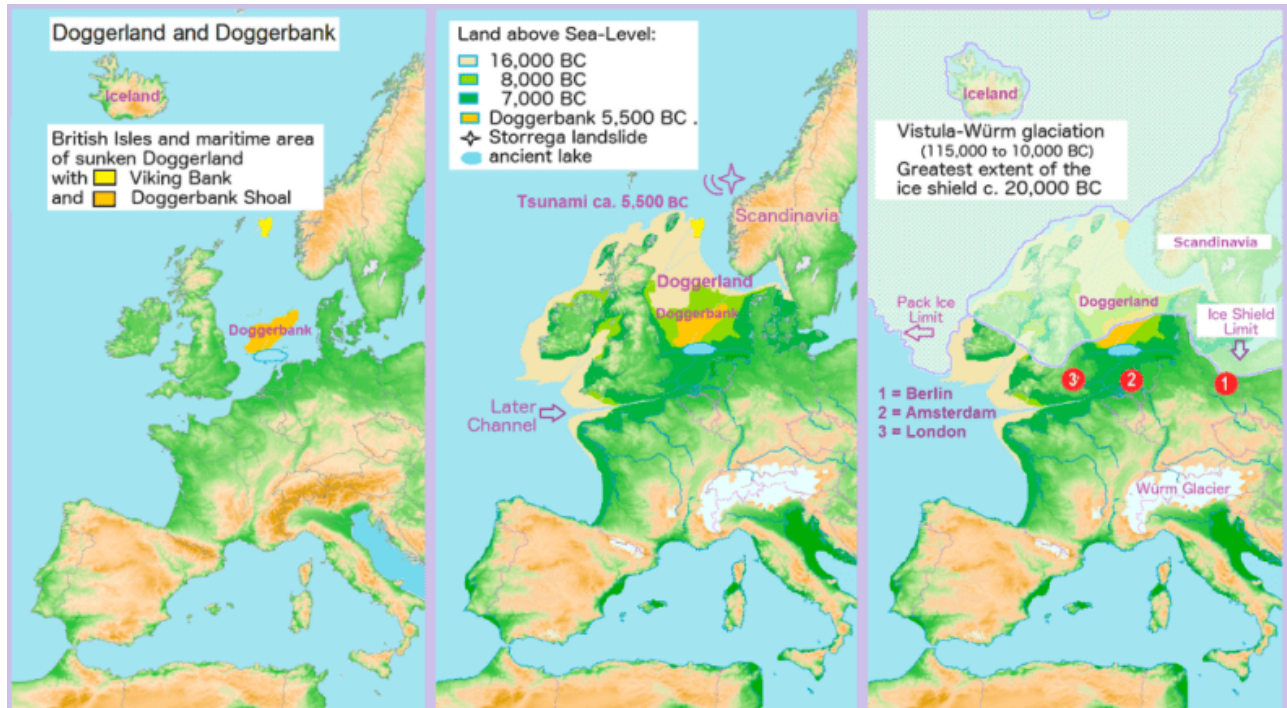
Doggerland was an area of land in **Northern Europe**, now submerged beneath the southern **North Sea**. This region was repeatedly exposed at various times during the **Pleistocene** epoch due to the lowering of sea levels during **glacial periods**. However, the term "Doggerland" is generally specifically used for this region during the **Late Pleistocene** and **Early Holocene**. During the early Holocene following the **glacial retreat** at the end of the **Last Glacial Period**, the exposed land area of Doggerland stretched across the region between what is now the east coast of Great Britain, the **Netherlands**, the western coast of **Germany**, and the Danish peninsula of **Jutland**. Between 10,000 and 7,000 years ago, Doggerland was inundated by rising sea levels, disintegrating initially into a series of low-lying islands before submerging completely.^{[1][2]} The impact of the tsunami generated by the **Storegga underwater landslide** c. 8,200 years ago on Doggerland is controversial.^[1] The flooded land is known as the **Dogger Littoral**.^[3]

Doggerland was named after the **Dogger Bank** (which in turn was named after 17th-century Dutch fishing boats called *doggers*),^[4] which formed a highland region that became submerged later than the rest of Doggerland.^{[1][2]}



Map of Doggerland at its near maximum extent c. 10,000 years Before Present (~8,000 BCE) (top left) and its subsequent disintegration by 7,000 BP (~5,000 BCE)

Here is a good map that I found on the Wiki that shows what the land used to look like before the Great Disaster. Notice that the Faroe Islands are just outside of the disaster zone and so would have only been minimally affected by the Storegga slide. So Raubenheimer could be off the mark.



DOGGERLAND~ GODDERLAND~ GOOD LAND, GOD'S LAND

The OLB

The book was written by the Over de Linda (Linda-Wards) family and the Grévet-Men of FilLand. They were no Frisii-tribe of 'Tacitus', they were Frya's. The book came into the hands of a group of people, who started calling themselves 'Frisians' and started working on it.

First, they shortened the book considerably, lots of pages were torn out. All references to the original area it was written about were removed. Then they transcribed what remained, with very clumsy mistakes. Then they wrote the page numbers. Obviously, these were not made by the original writers, who wrote according to the Jol (see later in the text). The numbers are modern figures added by the 'Frisians' after they had removed the pages, which would probably have given too much information. Subsequently more pages were removed, these are the pages that already had a page number on them.

Then they grabbed 2 pages from the end that they put in front. Those have no page numbers and are meant to confuse the timeline completely. We have a letter written at least 800 years after the last book entry. Quite a time to pass on the book without ever writing. The next one is of 1256, 450 years later. The book was hidden and then someone found it and wrote a letter, after he rescued the book from the flood. What flood in 1256? The Netherlands was drying up and is slowly being fully built. Then suddenly it is found in the 18th century, that is another 500 years later. Sure. The years are supposed to suggest when AldLand perished. That someone in 1256 would still know when that was, is completely nonsensical because the year zero was moved in time. Those letters are obviously from much earlier dates.

So, the Frosties are the same people who call themselves the Frisians, but what is another name for them? These are the same characters who manipulated humanity, through lies and deceit, as far back as in the OLB, the Findas yes, but in particular they are called the MAGY.

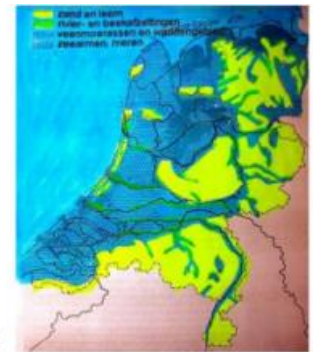


FROSTIES=FRISIANS=FINDAS=MAGY

Why all this nonsense? The book was used to occupy 'Frisianland' in the 13th century, which is the north and west coast of 'The Netherlands'. There all the place names and water names are named after the names in the book. This way they could make the whole history of Frya's folk their own.



'100 AD':



Meanwhile:

Frisii (in) and Frya (out)

First, everything that took place in Germany was moved to Belgium; after all, north and west Netherlands did not yet exist. This was done with the help of the book of 'Tacitus'. Which was probably considerably modified, if there ever was an original. Someone typed it, didn't they? How much of what is in that book corresponds to reality, who knows. In any case, that book brought the word Frisii into the world and took the word Frya out of the world.

Then in 1278 the whole thing was moved to the Netherlands, including the actual history of Flanders up to that time. We now have a whole 'fatherland' history that has been nicked from

beginning to end from the people in the OLB and the Belgians. The Netherlands did not exist before the year 1000. In the year 300 the sea level goes down and land comes up. Until the year 1000 it is completely impossible to build anything there, the land has to dry first.

Only the east and south-east was inhabited until that time with a village here and there. As the land became dry there was construction in the Netherlands. 'Friesland', till the end of the 16th century called Gelderland, has only existed since the 13th century. Right around the time the OLB has the so-called last addition: the year 1256. What a coincidence.

FilLand in the OLB is central Western Europe. With the help of the OLB, the west coast and north coast of the Netherlands was set up accordingly and the cities named with the modern versions of the names used in the OLB. FilLand is completely replicated in Zeeland. North and South Holland, Friesland and Groningen (Provinces in west and north Netherlands). Yes, 'Madurodam' (miniature city, tourist attraction in the Netherlands) you might say. The 'Friezen' have based their whole history on the OLB. All their so-called ancestors are the names from the OLB.

All our other books have disappeared. So the book that was finally given to us was heavily battered, censored and changed. Hence, I recommend to everyone to read the book by Anima Diets on Archive.org to get a better understanding of what our ancestors were telling us: How the Earth was created, who and what Wr'Alda is (in AD's book called Father Tyd), what 'DNA' (called SWAS) actually is and contains (called Mod in the OLB) and what the danger of thoughts is. The book: Germaanse SeeleWysheit for Lijf on Erde in Paix and Liberteit, Anima Diets ©, 2020. (English version) A few pages of that book are in Annex 1.

Here is a link to Anima Diet's book on archive.org.
<https://archive.org/details/germaanse-seele-wysheit-en/page/150/mode/2up>

The title, Germaanse-Seele-Wysheit translates to German Soul Wisdom. And if we look at the word "Wysheit" that also translates literally to "Whiteness."



Who usurps everything FRYAN? The MAGI do. And who do the Magy hate most of all? The Germans. Because the Germans scared the living daylights out of them. The Germans ALMOST got their freedom back. So today the Magy do everything they can to remove the Germans from history, even by removing them from the OLB.



Tacitus' book *GERMANIA* "brought the word FRISIL into the world and took the word FRYA out of the world."



Madurodam is a miniature park and tourist attraction in the Netherlands, with scale models of historic cities and landmarks at a 1:25 ratio.

There are many 'experts' who claim that the whole book is a hoax. But that being a hoax is all based on that it cannot be set in Friesland. That is right it is not about Friesland, about their culture and it is not written in the Frieze language. The book has been made into a hoax by the Friezen. Including the 'translations' that ensure no one understands what the book is really about. If the purpose of the book was to tell people lies then my question is: Why is the book not translated correctly? Why all these fake-translations that deliver a sterilized politically-correct version, or better said religiously-correct version, of the book? Then why not write a sterilized religiously-correct book to begin with? If you want people to believe the lies in a book you have to translate those lies accurately otherwise you miss your goal by miles.

All the criticisms of the book I have read so far are all based on the 'translations'. Apparently no one has yet come up with the idea of just reading the original, which is possible for any Dutch person. There is no criticism or evidence that the core message of the book is not true. Why would it? In the 'translations' it disappears completely. Furthermore, there is criticism based on the 'history books' going around. By now everyone should know that those have been lied together from A to Z, including the timeline. All the 'history books' we have were written after the year 1000. So it is nonsensical to claim that what is in the book does not match the 'history books'. We have no history books before that time at all, they were all fantasized together hundreds or thousands of years after date.

How much of the book was changed is not clear. There are things that do not match, but since it is clear that the book has been tampered with, we do not know what exactly was in the original. What matters most is the core message and the ways in which we have strayed so completely. The wisdom in the book on how to live in peace (right) and freedom is negated by the 'translators' who claim that our ancestors did exactly what they condemned in others: living in a fantasy world.

Apparently the 'translators' themselves had no idea what the book was about and luckily left the most important parts in it. We have no idea of the dates given are correct or that they have been changed later by the 'translators'. It is possible that also in the stories there was tampering, who knows. The book had to serve a certain goal so the latest transcription and the 'translations' are adjusted to that.

“The Wisdom in the book is on how to live in PEACE (right) and FREEDOM.” ~Alex Frya’s Bern

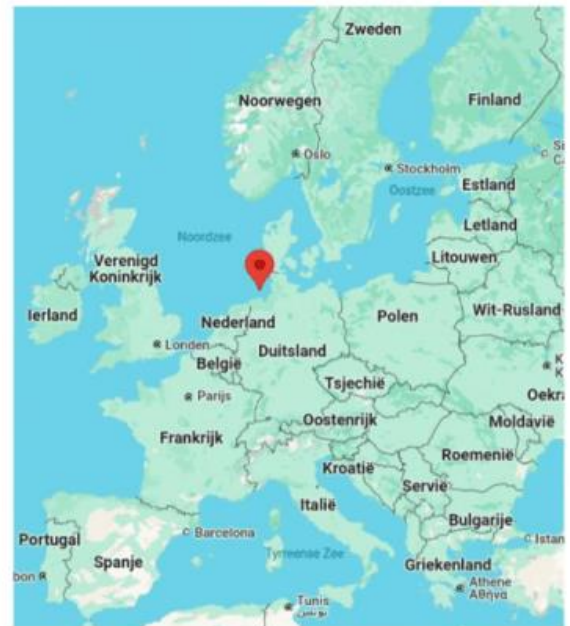
Geography

Frya'sLand includes the Scandinavian countries in the north, to the British Isles in the west, to the Mediterranean Sea in the south, and Eastern Europe in the east. Greater 'Europe' you might say.

There is no map in the book. Perhaps there was one but it was torn out because it does not fit with 'Friesland'. We are talking about seafarers who traveled around the world. It would be strange if they didn't make maps.

So I just made maps myself, based on the descriptions in the book and the bit of our cities and Burgten (citadels/forts) that remained. We have a map of Flanders that was made by Joël Vandemaele as a result of excavations and the descriptions given by the ancient historians. I modified that map because he assumed that everything took place in Fresia/Frisii-Land (Flanders). Only the actual Burgten I left on the map. The map comes from the website noviomagus.info, an extensive website about the stolen 'history' of 'the Netherlands'. (See Annex 3.)

Frya'sLand:



Frya'sLand is blue. (White race)
Finda's Land is pink. (Yellow/Brown race)
Lyda's Land is Yellow (South). (Black race)

So, you can see that Frya's land contained Finland and parts of Russia, as well as many Eastern European countries, all the way down to Greece in the South. These were the Borderlands that were infiltrated by Findas and the Magy.

This map shows where Aldland most likely was located before it sank, in what today is known as the Doggerlands.



On this map you can see that Germany was actually the Saxon land, which were the people who used the Sax, an ax to cut down trees, and whereas Twiskland was actually in Poland. This makes sense because Germans are FRYANS and German is a modern dialect originating from Diets, whereas Polish is NOT a Germanic language, and the people have a separate DNA. The “translators” wanted us to believe that Germany was Twiskland, but this is false.



So here Alex shows us where the “translators” say the OLB takes place, in the small area in the Netherlands shown in the small circle on the left, and where it ACTUALLY takes place, which is a much bigger area that encompasses Germany, Belgium and the North of France.



We can see from Alex's map that the Burghs were not only in the Netherlands, but in Northern France, Belgium and Germany. We also see how big Aldland really was and how the Fryans would have escaped to the surrounding areas, all of which they inhabit today.



Legenda Maps

Aldland: Perished first
North FlûLand: Perished when Frya dies, except Texland and probably the southern part which is being called Doggerland, which forms the northern boundary of the FlûLake.

Burghs in red ●

Grêve of West FlûLand:
 Texland → Heilige (Holy) Land → Helgoland
 1: (Old) Frya's Burg → Helgoland, perished
 10: Burg Fortina → Veurne, Belgium
 11: Waresburg → Brugge, Belgium
 12: Burg Middelstrik → Middelburg (Flanders)

Grêve of East FlûLand and Linda Wards:
 2: Burg Ljud Gârda → (Germany) Perished
 2A: Village Ljud Werd → Oldenburg, Germany, rebuild
 3: Burg Lindaheim → (Germany) Perished
 4: Burg Stavla in Stavem → Stavem, Germany

Grêve of Southern FlûLands:
 5: Burg Aken → Aachen, Germany
 6: Ljudburg → Ludwigsburg, Germany (?)
 7: Katsburg → Kassel, Germany (?)

Grêve of Fenne and Woods:
 8: Burg Manna Gârda Forta → Münster, Germany
 9: Buda Burg → Bubers, North-France

Grêve of the 7 Islands:
 15: Burg Wal'Hal's Gâr → Walcheren, Netherlands

Other:

13: Filburg → 1 of the northern islands in Zeeland, Netherlands
 14: Lyda's Burg (West) → Rijnant/Flanders?
 16: Frya's Burg (South) → Freiburg im Breisgau, Germany
 17: Katta Burg, Saxanmarks → East-Germany (?)
 18: Goda's Burg → GolenDurg, Sweden

Green:

1: LindaWald → Perished for the most part
 2: KriWald → Perished, became Krylgerland?

Blue:

1: E-Mouth → Elbe-Mouth
 2: Northern Rhein → Eems
 3: Southern Rhein → Rhine
 4: Southern Rhein → Maas
 5: Southern Rhein → Schelde
 6: Schelde
 7: Alkanum → Disappeared
 8: Alderga → Disappeared
 9: Sijene → Seine

Purple:

1: Dok'Heim Village on TexLand?
 2: Grênegâ (Boundary Saxanmarks) → Gröningen, Germany
 3: Lumka/Mâka, East FlûLand (Wodin's home) → Perished
 4: Wierga in Almanaland, West FlûLand → Wierga in North-Holland
 5: VpsaLanden → Uppsala, Sweden
 6: Sidon → Sidon, Switzerland

Yellow:

1: Manna/Gârda Wards, Saxanmarks → East-Germany (?)
 2: SvôbaLand, Saxanmarks → München, Germany
 3: Timines in Brittanja → Cornwall, UK

Rivers:

Wesara: River in the East. Wieser (?)

Southern-Rheinmouth: Where the Rhine in Zeeland flows into the North Sea

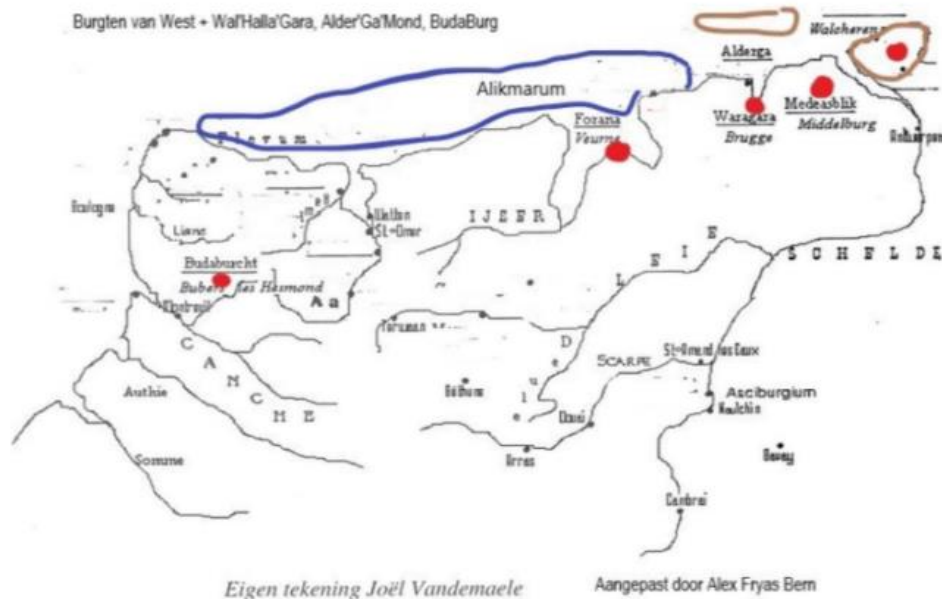
Schelde: Where Schelde, Rhine and Maas flow into the North Sea. The passage for the Seafarers

Rheine: Collection-term of Eems, Schelde, Rhine and Maas

Alderga: ran square through the land ending in Flanders into the North Sea: the Alder Gâ Mouth

Alex Fryas Bern, 2024

Flanders/ North-West France:



Diets

I am not an expert in Diets, no one is. We only have the dialects in the Netherlands and the languages constructed from Diets. There is no dictionary of Diets from before the Latinization and Dutchification. The meaning of words can be searched in Dutch, English, German and the dialects from southern/eastern Netherlands and the 'Old Fries': The modernized Diets that was spoken in Belgium.

The book is quite easy to read for dialect speakers, it reads like a Southern-Dutch dialect. Unfortunately, all of our dialects have been modernized over time so here and there is a word that is foreign to me (marked in the text). The words that are unfamiliar to me I have derived from similar sounding words and translated them that way. Perhaps there are those who have the original word still in their language or dialect and can improve the translation. It is not a definitive translation but the best I have to offer at this time.

The most important thing to keep in mind when reading the book is that the book is about Freedom and Right. It describes exactly how to live in Freedom and Right (Peace). All the stories added are to warn us in what ways we lost our Freedom and Right, and not to repeat history.

Frya means free one: Not being a slave of another person and not being a slave of your own thoughts. By those thoughts are meant: lies, fantasies, beliefs, superstitions, religion. At the moment you transfer your authority to others or let your life be guided by your thoughts you become a slave, either of another or of your thoughts.

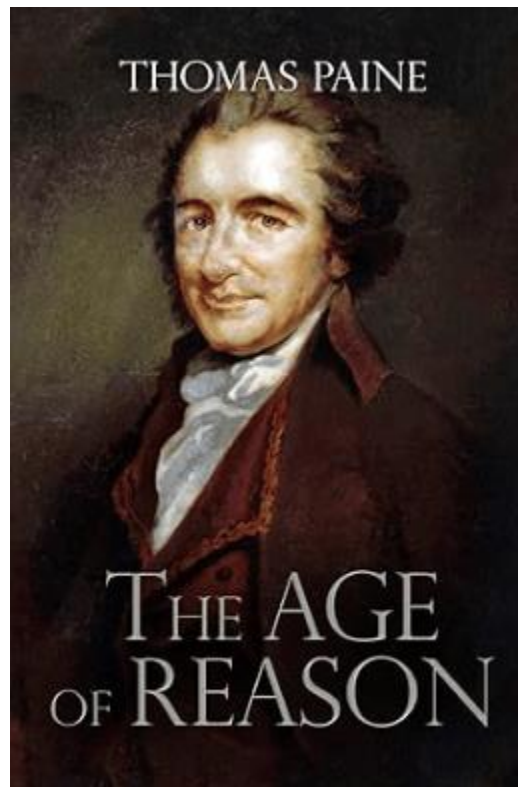
So you are no longer free if there is a government (giving your self-governance away to other people) or if you follow a religion or other belief (giving your self-governance away to your own fantasies). Then you are a slave.

Right means honest, righteous. The word Right is about doing right, not about having rights. Doing right means not harming others, treating everyone equally, and above all being honest and righteous, in other words, living in peace with one another.

I agree 100% on this quote by Alex, “*Frya means FREE ONE: Not being a slave of another person and NOT BEING A SLAVE OF YOUR OWN THOUGHTS. By those thoughts are meant lies, fantasies, beliefs, superstitions, religion. At the moment you transfer your authority to others or LET YOUR LIFE BE GUIDED BY YOUR THOUGHTS you become a slave, either of another or OF YOUR THOUGHTS.*” Do you understand what he means by this? Stop living in a fantasy world brought to you by the Magi, where Jesus is going to come down and save you. We need to GET REAL. Look to nature for guidance. So many people can’t break their programming and get real. I get these comments on my videos, like “You better repent! What blasphemy! Get right with God or you will go to hell for eternity!” I feel sorry for these people because they are BEING GUIDED BY THEIR THOUGHTS, living in a fantasy world. That’s why I recommend Thomas Paine’s *The Age of Reason* as well to get a person grounded.

Here is a link to Paine’s book:

<https://archive.org/details/in.ernet.dli.2015.202369>



DIETS is the ORIGINAL language of FRYA, NOT Frisian! Why didn't the "translators" mention this?

The text in Diets is in New Times Romans 12. The text in English is in Arial 11.
The Diets text comes from the OLB 'translation' of Ottema and Sandbach found at Archive.org. I have adjusted as much as possible the incorrect letters.

Reading Tip:

To better understand the story, you may want to read Annex 1 first. It explains who and what Wr'Alda is and what Mood (Mod) is. The text of the OLB is easier to understand if you know what they are talking about.

List of Words

In the translation I left, as much as possible, the old words, that may not be so common in English, but still appear in a dictionary, so that not too much is changed of the original text. If you change the text you change the meaning, culture and way of speaking. I tried to leave it as much as possible in the original state.

For the English translation:

Unfortunately, although a lot of words can still be found in English, they have changed their meaning. For instance skin: (Dutch) schijn, (English) shine. Shine however has lost part of its original meaning. In Dutch it is as in sun-shine but also pretend or appearance. I had to use pretend or appearance in the latter meanings. In Diets/Dutch we have a lot of words that have several meanings. In English these words have been split up in different words. Therefore it is difficult to keep the same translation for a word in all circumstances. I have, as much as possible, used the same word and added between brackets an English word more suitable in meaning.

For instance 'lukich' I wrote: lucky (happy). In Diets (luk/lukich), Dutch (geluk/gelukkig), German (glück/glücklich), English: luck (fortune) / happy. The English is obviously more altered than the Dutch and German languages which have stayed very close to Diets.

I changed all '-od' words into '-ood' so we have consistency in the words that belong together. They are all conforming with Good (God), Food (Fod), Blood (Blod). So Moder (Mother) is written Mooder.

If sometimes the sentence sounds weird, that is not my faulty translation but our writers wrote in a very creative way with lots of sayings and proverbs. So, just put your creative hat on while reading the book. When in doubt go to the Dutch translation where you can compare more easily the translation and use translation software to get the meaning in English.

Also in Diets/Dutch/German the words are in a different order than in English. If possible I used the word order from Diets. Sometimes I had no choice but to arrange the words in the English way otherwise it made no sense. Then you will have to search for the words in the original sentence.

Some of the words used and their meaning.

Diets/ Thjvths/Thjoths (say: Deats):

This is what Diets means: Folk-language; Folk; Wysheit; Wys; Making it understandable for the folk, thus educating, also making Wys.

Dietsch = Germaans

Make something Diets to someone = making something Wys to someone, make something clear to someone, to make sense, present in such a way that the diet (the folk) it understands and comprehends.

To make Diet = to make Wys

Gediet = the folk

What is folk then? A 'folk' is all inhabitants. 'Population' (number of inhabitants) is in Diets: 'Zielental' = SEELEN-tal (number of SEELEN)

A folk, Gediet, is therefore all SEELEN. SEELE = Anima (D).

p. 137, Germaanse SeeleWysheit, Anima Diets, 2020, English version

Wysheit = Wisdom, Wys = Wise

Germanen means Siblings: Brothers and Sisters of Frya's Folk (AD writes Germanen, OLB writes Frya's)

Notice "Diets/Thjvths/Thjoths" for Diets. The word Thjoths reminds me of the English word, "Thoughts". Which would make sense because a spoken language is used to share our "thoughts".

Frya:	The Mooder (Mother) of the white race. Frya's means Free Ones: free people: people who are not a slave of another nor of their thoughts.
Wr'Alda:	(God. ENG: Good) The living magnet in the centre of the Earth, the Tyd-generator. Also Wr'Alda = Over-Oldest, wr'al = everywhere
wr'alda:	World, the world
FolkMooder:	(FolkModer) HonorMooder (HonorMother) or FolkMooder called: The Mother for the whole of Frya's Folk
Fámna:	Virgins with the best and most pure Séle-Verbint (Séle-connection) to the Séle = Séle-Tyd of Wr'Alda
BurgFám:	Every state/ward has a Fám (BurgFám) who serves as a Mooder for the state/ward
Right:	Right means be righteous/honest. Not the have or receive 'rights' as in right = having or receiving permission from somebody who has given himself the 'right' to give other people permission, or not
É:	= Water and Egal (old English word): Flat, Equal, Right, Even, Smooth. Comes back in É-speaking, É-like, É-land (island)
É-like:	Like water, Egal-like, Egally
Éwa:	Eternal (German: Ewige) Laws. The Laws (Pligten) that have been imprinted in the Mood ('DNA') of all of us and Conscience: knowing (science of) what is right and unright
Frya's Tex:	Text of the Counsels given by Frya
Setma:	Laws which are voted on by the whole of the community
Domar:	What to do when an Éwa or Setma is being violated
Tyd:	Magnetic frequency
Jol:	Tyd-Wheel

Ood: (Od) Centripetal/Creative Tyd. The **Ood** takes care that at the meeting of an egg-cell and a sperm cell an embryo is being formed. **Ood** is also in **Blood** (Blod)

Mood: (Mod) The seat of the Séle (soul). Also Bosom. Now called 'DNA' (under false make-believe of matters) or SWAS in the book SeeleWysheit of Anima Diets). **Mood**, is also **mood** as in have **mood** (courage), resides in the **Mood**, without access to your **Mood** you also have no **mood** (courage). In the text 'courage' added for the latter definition

Emood: (Emod) Conscience (con-Science): The science of what is right and unright (wrong). Without access to your **Mood** you have no **Emood**

Mooder: (Moder) In English: Mother. See above: Frya our **Mooder** and Folks**Mooders**/Honor**Mooders**

Krooder: (Kroder) Turning Tyd/**Ood**-Field

Fooddik: (Foddik) Sort of lamp that is being fed (**food**) with Tyd (**Ood**), possibly of amber

Fooder: (Foder, later in the text: Féder) Feeder. '**Fooder**' is also 'Father'. Wr'Alda is the All**Fooder** (AllFoder) ENG: AllFeeder = AllFather (AllFéder/AllFáder). Wr'Alda **foods** (feeds) everything and everybody with **ood**/Tyd.

Good: (God) Wr'Alda. Also: **good** as in be or do **good**. Also: **good** as in **goods**/wares

Frood: (Frod) With common sense, sensible. Also Fathom used in the text for this meaning.

Séle: (say: saile) Soul, the **Ood**/Tyd that connects us to Wr'Alda

Sélichness: (Sélichhéd) Soul-ish-ness, also Salichhéd: in English 'salvation', however, these words mean the same thing: Soul-ish-ness. Having a Soul-based life: Life in Right and Freedom. Not 'being rescued' or whatever they changed 'salvation' into

Breath: (Ádama) The Séle-Tyd is being blown in, the **Mood**/SWAS/ 'DNA' is being activated and you have access to all the wisdom and **Emood** in the **Mood**

Notice the Ood or the Od is in all of the most important words of Wralda's creation. And that the Od is what gave life to the three Mooders. Also, the study of bird eggs is called Oology.



Frána: A collection word means pure + ryn (clean/clear) + holy
 Holy: 1. In a manner that demonstrates a godly (lit. as gods (goods) fruits), pure, virtuous, upright emood (conscience);
 2. With righteousness, solemn fidelity, with righteous awe;
 3. In all sincerity and fidelity
 From: In English now called pious however the old meaning is righteous. I used righteous in the translation
 Customs: (Plega/Plegum) Behaviour, way of life. Plega is also used in the meaning of committing/doing
 Clear-seeing: To see reality clearly, bright, without it being polluted by fantasies
 Prisons: the thoughts in your Filter (see book Anima Diets), which enslave you to a certain behaviour, fantasies, beliefs and religion

Bastard: A child from parents of different races
 Halfbrothers and -sisters: The children of Finda (To Find) and Lyda (To Suffer)
 Drochten/Drochtnē: Vision, dream-image, ghost-appearance, deceitful appearance

Grévet or Gréva: Greys: grey, old (above 50 years) wise men
 Heerman or Duke: Army (Heer) -leader
 King: Army top-leader (general)
 Witking: Also called Seaking or Waterking. The top-leader/general of the fleet
 Forst/forsta: First/firsts, First ones. Translated as principal/principals

Skalk: 1. Fellow
 2. 'Thinker': Someone who believes that he is more intelligent than others. Nowadays called Rabbis. The Rabbis claim that YHWH is not very intelligent and when there is a problem YHWH calls the Rabbis to his aid to solve it for him
 Priest: 'Thinker', also spirituals/brains. As explained above the skalks/priests do the thinking. According to the jews of today, the jews are the priest-class and have to do all the thinking because all the non-jews are too stupid. With that goes the propaganda that jews supposedly have the highest IQ of all people and that is why they occupy all the top-positions in the world, the rest is just too dumb

State (also community): A centre with a Burg and houses for the people working on the Burg, around it a moat or a wall, around that are the villages
 Ryn/Run-streams: streaming river/ canal with fresh water
 Reine: Collection-Term for large rivers that all stream to or from the river called Rhine today
 Near Krékalands: Italy
 Far Krékalands: Greece
 Twisklands: East/Middle Europe
 Saxanamarks: Germany outside FliLand, Austria and the rest of France
 Schoonland (beautiful land): Scandinavia

AldLand: AldLand is a reference to all the old land that perished during the great flood several thousand years ago. There is an AldLand of the Frya's, where Frya was born, in the North Sea. There is an AldLand of the Finda's, somewhere in Asia, that perished. Perhaps what is now called Lemuria. No AldLand of the Lyda's is mentioned in the OLB. This may be the land between Africa and South America called Atlantis. Inka goes looking for AldLand. This is probably AldLand of Lyda. I suspect that he came out in America and settled where eventually the Inka people lived, the Inka followers. Those consisted in part of Fins and Mágjars, which are Finda's. Now called 'Native Americans'.

Stavern was changed to Stavre/Staveren/Stavoren in the course of the text. I have kept Stavern retained, which is still the name of the place.

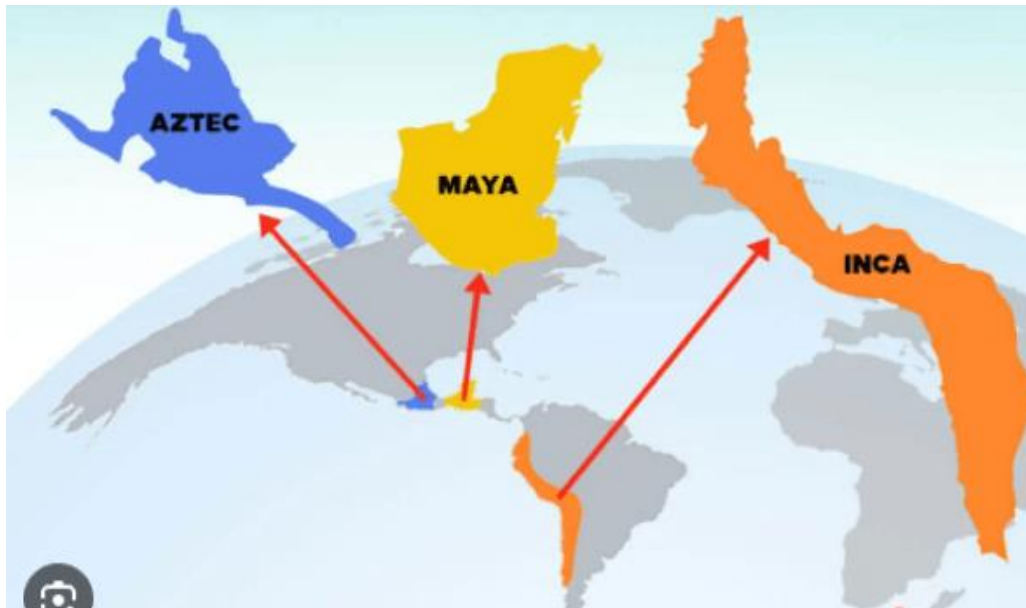
Note that the confusion with where “Atlantis” could be, which is just the Latin name for “Old Land”, is because everyone assumes there is only one place. BUT if each race had their own “old land” than we could be looking for THREE, as Alex points out. Frya’s old land would be in the North. The Doggerlands would actually make the most logical sense, since it WAS previously land above water that sunk. There is factual proof of this. Finda’s old land has been suggested to be in several places, including in the Pacific Ocean, where the remnants would be the island chain of Hawaii, called Mu, or in the Indian Ocean, called Lemuria, where Madame Blavatsky suggests, to the Himalayas, where supposedly the old Indian priests who were persecuted for this knowledge suggests. But in any case, there isn’t one for Lyda’s and it would make sense that a Fryan, Inka, with his spirit for adventure, would go looking for this last hidden “old land”.



THREE Aldlands, Frya’s in the North, Finda’s in the East, Lyda’s in Africa or off of its coast.

Alex calling it “Atlantis” though to me implies this advanced civilization that perished under the waves, as we’ve heard in many accounts, but we know that the Lydians are hardly advanced. They didn’t even use a wheel until Fryans showed up, no form of writing, and a very primitive language which included sounds that monkeys make and clicking noises. Also, they weren’t sea farers in even the most primitive sense, so to me, the most logical “old land” for Lyda, would be right where they were located in Africa. But that didn’t stop Inka from making an excuse to go on an adventure, and so, he subsequently found South America and set up the Inca civilization. Atlantis of lore would most likely be Frya’s old land because they are the engineering race. They most likely had more advanced technology in the olden times.

(Inka = Inca) Civilization



Atlantis ~ Latin for Old Land

Raubenheimer believed Inka was looking for Frya's old land but it would be logical that the Fryan's already knew where that was located and talked about it in the OLB as if it was common knowledge. He also states in his book that he does NOT believe the Inca Civilization was founded by INKA, but that is where we differ. It is too obvious that the name is the same. INCA = INKA. So, I don't know if he deliberately made these claims to deceive or was just honest mistakes. If you look through my work you will see that I've changed my opinion many times as new information surfaces. So, without giving Raubenheimer a chance to discuss this information (he passed away a few years ago) we should give him the benefit of the doubt.

Chain: Measurement of 600 feet
Fadem: Measurement of 6 feet

Folk/folks: Translated as Folk/Folks, big F
Ljud/ljuda: Translated as folk/folks, small f. English does not have a different word
Méne: Means: 'to be of the opinion'. Translated everywhere as 'assume'. As I have tried to make a word by word translation I have chosen for a one-word so you can compare Diets with English. 'Be of the opinion' would be too confusing therefore. Just keep that in mind when you see 'assume'
Wife/wives: Refers to all women, not just the married ones
Echt/echte: Still an English word meaning true, real

The names of most of the cities and places have remained in Diets. You can usually derive them yourself.

Phoenicia (Gols = Phoenician priests) and 'Greeks' (Finda's) around the MiddleSea:



Chain: Measurement of 600 feet

Fadem: Measurement of 6 feet

Folk/folks: Translated as Folk/Folks, big F

Ljud/ljuda: Translated as folk/folks, small f. English does not have a different word

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Wife/wives: Refers to all women, not just the married ones

Echt/echte: Still an English word meaning true, real



The Inca (Inka) Civilization in the Andes mountains of modern-day Peru, Ecuador and Colombia.
Most likely built by the direction of Inka and the Fryans.

Annex 1: Wr'Alda

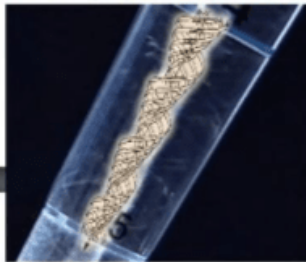
A short overview of my Kabbalah-presentations and the book: Germaanse SeeleWysheit for Lijf on Erde in Paix and Liberteit, Anima Diets©, 2020, English Version. As written in the Introduction in the book of Anima Diets Wr'Alda is called Father Tyd.

What is Fire? Another word for fire is "frequency". Fire, heat, arises as a result of an increase in "frequency" of a substance, or by increasing the pressure, that is reducing the space between two "frequencies". The word I will use for "frequency" and pressure, fire, is Tyd. We have now therefore the two physical elements which are visible, Waeter and Aerde, and two invisible elements Aether and Tyd. Aether stands for Inertia/Rest = Paix & Veilichteit, and Tyd stands for Life/ Creation = Lijf & Liberteit. However Tyd can also be used to cause unrest and conflicts, OnVeilichteit and OnPaix. There is Centripetal, build up, Tyd and Centrifugal, destructive, Tyd. Waeter and Aerde are the elements which give the Centripetal Tyd, Creation = Lijf & Liberteit = Nature, its physical manifestation.

Tyd, "magnetism", is therefore the movement of a Medium. In the Universe and also here on Erde we have a Medium called Aether. In the past that is what we called the air (radio was being broadcasted in the Aether); the word is taken out of our vocabulary to change our Realis into a fantasy-world. Tyd is therefore the movement of the Aether that looks like a kind of wave. You can imagine it when you throw a stone in Waeter. Tyd, movement of the Medium that looks like a wave, appears. Viktor Schauberger has demonstrated that what we see as a wave is not what Waeter does. Waeter moves in a spiral-form, a swirl movement. This suggests that Tyd does not move in a two-dimensional wave but in a three-dimensional swirl, spiral, through the Aether. When I talk about "frequency" I am not talking about a two-dimensional wave: ~~ but a three-dimensional spiral-form. This is what we now call "magnetism" and where everything in the Universe and what is contained in it, is based upon, including you and me. It is one of the elements of Lijf on Erde.

“Tyd, “magnetism”, is therefore the MOVEMENT of a Medium.” I think of the English word TIDE, because tides (waves) ARE movement and they ARE created by the Earth’s magnetism. I also think of “Tyd” as TIME, Father TIME. Tides cause the movement and TIME marks the movement.

The knowledge of Ken Wheeler: A magnet exists of a Hyperboloid (two vortexes on top of each other) and a Torus (a donut). In the Hyperboloid magnetism is generated which thereafter expands in a Medium, the Aether. There where the clockwise-frequency joins the, mirror-like image, counter-clockwise-frequency, the frequency extinguishes. This is what is called Inertia. It is the state of rest of the Aether and is free from magnetism. There are no ripples in the Medium anymore. This disk, free of magnetism, Inertia, is located in the middle of the magnet to the outside. You get sort of a +, whereby the hyperboloid the I is, and the – the disk of Inertia. The magnetic frequencies go from the top vortex (centrifugal) turning in spiral-form to the Inertia-disk and continue to be sucked up (centripetal) in the



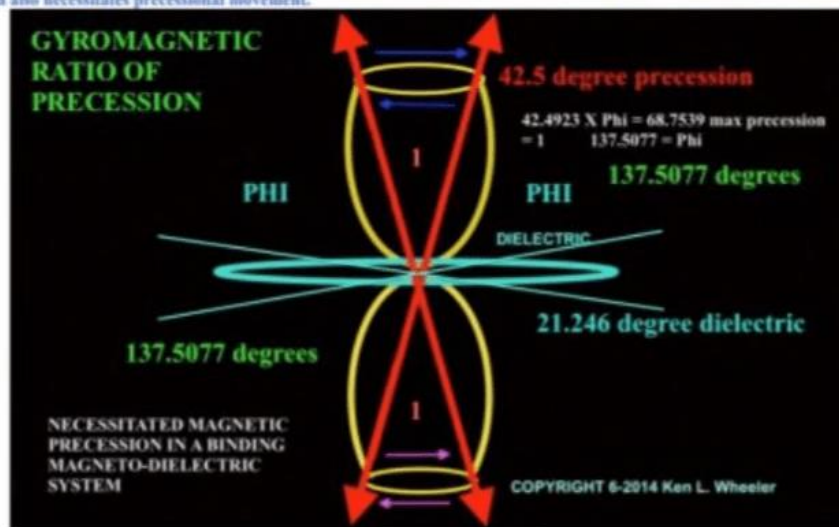
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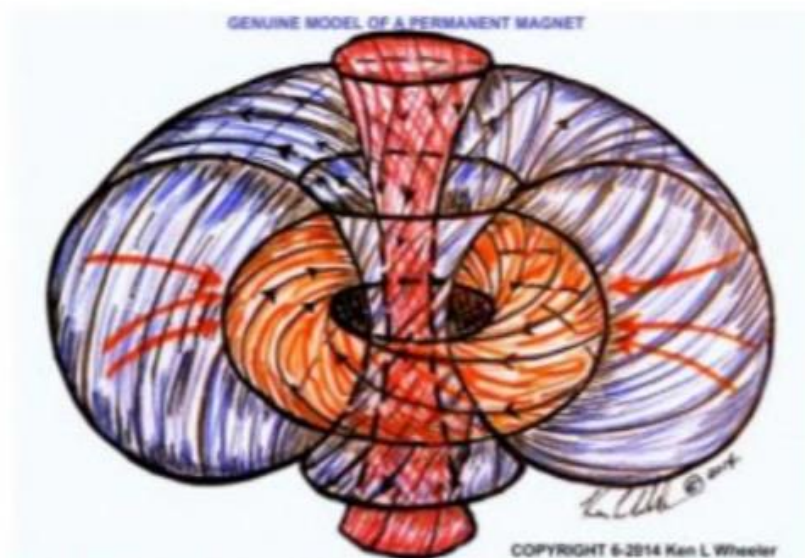


bottom vortex, and from the bottom (centrifugal) up to the Inertia-disk and continue to be sucked in (centripetal) in the top.

This representation is based on a magnet made with a centrifugal force, electricity. In Nature everything is based on centripetal forces so the process will be the other way around. There is a centripetal spiral coming from the “magnet” and goes back into it as a centrifugal spiral. Imagine a fish-bowl with a stick in the middle, in the middle of the stick appears a disk of Inertia expanding to the edge of the fish-bowl. The donut-form is the form of the space occupied by the Tyd-field.

Below: Showing the magnetic and dielectric XYZ conjugate system of both fields moving oppositionally in a binding system which also necessitates precessional movement.





Magnetism: 1. Centrifugal (centripetal on return = polarization) 2. Circular 3. Radiative 4. Spatial
Dielectricity: 1. Centripetal 2. Radial 3. Inertial 4. Counterspatial

The movement of the Medium, magnetism, we depict as a frequency with amplitude, a wave-movement. A wave is therefore nothing in itself, it is just the space that appears because the Medium moves in- and outwards. Magnetism is therefore not a forward movement of matter, but the space created by the expansion and retraction of a Medium, like a wave in Waeter. There is nothing moving through the Waeter, you only see the expansion and retraction of the Medium which we call a wave. How often the Medium retracts and expands per time-unit, minute, seconds, is what we call frequency. The power of the wave is the distance between the expansion and retraction of the Medium, is called amplitude. We have now force (pressure) and frequency which together form magnetism. Translated to Nature this means that in the Universe (Erde and surrounding Aether), Tyd ("frequency" and pressure) is being created, which, when joined in the central disk, forms a plateau, Planum, of Inertia, rest, which makes Lijf in and on the Planum possible. This Planum is what we call Erde, the solid form under our feet.



Wr' Alda & Kroder

Now we have force (pressure) and movement ("frequency") of the Tyd-spiral, and Inertia and the acceleration of reduction of the space between the Tyd-spirals to create Inertia. According to Ken: We

have two 'poles' in the magnet of which the magnetic waves come out clockwise. Because we look from the top to the bottom at the 'south pole' those waves are in mirror image. The wave is therefore 180° turned relative to the middle-point. The waves of the 'north pole' and 'south pole' are in mirror image and go centrifugal out of the hyperboloid and centripetal into the hyperboloid. In Nature it is exactly the other way around. Everything on Erde is aimed at the Creation of rest (Paix and Veilichtheit). In Nature the Tyd discharge will not always come from two 'poles'. The composition of the Aerde-configurations which induce Tyd, will determine the discharge and power of the Tyd-field. Although it seems that also in Nature there can be cases of 'poles', with which I mean hyperboloids which send a Tyd-field in two directions, magnetite, a Natural "magnetic" stone, sends out Tyd in all directions. There is no duality, one-sided actions or other conflicts (OnVeilichtheit) causing phenomena in Nature. There is no positive and negative, like in the artificial created world which is build around us. Everything is aimed at the cooperation of two phenomena which together create Rest: Paix & Veilichtheit and Creation: Lijf & Liberteit. On that the whole of Nature, Erde, is focused and all Lijf on it is supposed to abide by it, because that is your Pligt on Erde: cooperation of men and women, the two 'mirror images', to Create Paix & Veilichtheit (Rest) and Lijf & Liberteit (Creation).

**THE KRODER IS THE TYD-FIELD THAT EMERGES
AS A RESULT OF THE PULSE/HEARTBEAT =
WR' ALDA**

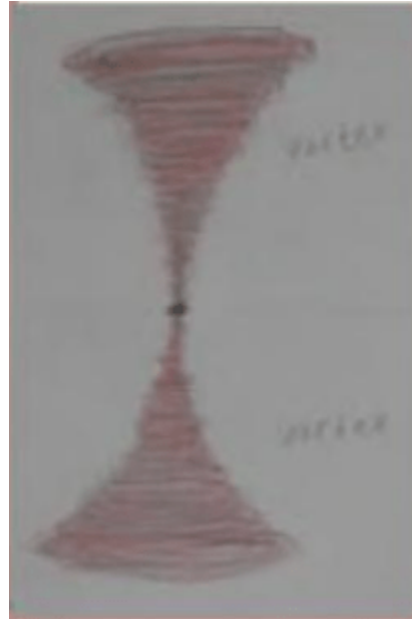


(035) Hellenia andere, Frya het vs vppe wêi brocht ând thene kroder thât is tid, tham mot thât ovriges dva.

Hel'Lénja answered: Frya has brought us on our way and his (Wr'Aldas) Kroder, that is Tyd, has to do the rest

Alex Fryas Bern©, 2024

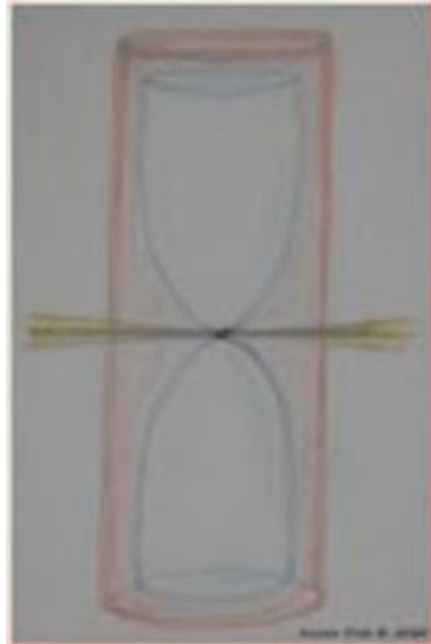
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**WR' ALDA IS THE CENTRE
OF THE MAGNET/
VORTEXES.**

**HE IS THE PULSE, THE
HEARTBEAT, WHICH
GENERATES TYD.**

**HE IS THEREFORE THE
CENTRE (THE HEART) OF
THE EARTH/WORLD AND
THE WORLD ITSELF.**

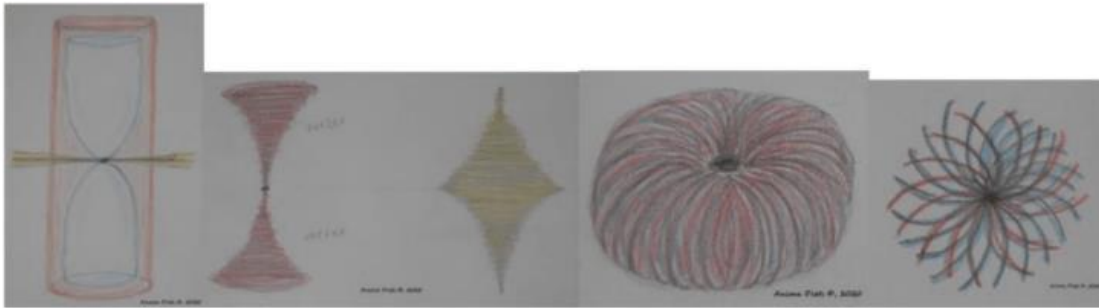


**WAL'HALLA = THE 2
VORTEXES. THE PLACE
WHERE EVERYTHING
EVENTUALLY GOES BACK
TO. IT IS THEREFORE NOT
THE HEAVEN (= CEILING/
ATTIC) BUT THE CENTRE
OF THE EARTH.**

“On that the whole of Nature, Erde (EARTH), is focused, and all Lijf (LIFE) on it is supposed to abide by it, because that is your Pligt (PLIGHT) on Erde (EARTH): cooperation of men and women, the two “mirror images”, to Create Paix (PEACE) & Veilleichteit (REST), and Lijf (LIFE) and Liberteit (CREATION)”.

My conclusion is that the Erde is made by means of a “magnet” of the elements Waeter and Aerde, with a north-vortex on the North pole and a south-vortex straight under that, the two vortexes of the “magnet”. How exactly this is constructed I do not know, I did not build the Erde. Next to the ‘head’-vortex on the North pole it looks like there are many more vortexes on the Erde. Also I suspect that it is not just the North pole itself that acts as a vortex but that there is a cooperation with the star Polaris. Out of a vortex

comes a centripetal Tyd, and after having swirled in sphere-shape, donut-form, the Tyd goes centrifugal into the opposite vortex. This double Tyd in the top vortex looks like a sunflower or pinecone. When you look into the vortex you see the shape of a cochlea, or flowers that come out of the bud.



All Tyd proceeds via a spiral-form. There are no straight lines in Nature. Tyd is not linear, but always forms a spiral. This in contrast to our fantasy-world in which time, just like everything around is, is linear. All forms in Nature are based on a centripetal, spiral-form, out of a vortex swirling (in corkscrew) movement. Viktor Schaubberger has demonstrated that Waeter propels in spiral-form, the Waeter in a

I agree that not only is our Earth formed in spiral forces, but that TIME is cyclical as well. Please watch my presentations on Flat Earth Decoded Parts 11 and 12, where I discuss the cyclical (spiral) nature of Wralda's World.

Here are the links to the articles that have links to the videos embedded in them:



Mount Meru is, most probably, the Northern Vortex of the "magnet" from which Tyd is emitted. Surrounding Mount Meru is an enormous Waeter-Vortex which drags the Waeter from the circumjacent lake into the Erde. The melting iceWaeter and seaWaeter is sucked into the Erde by this vortex. Mount Meru is the 'Tree of Life', which is petrified and Creates the Tyd-field that surrounds the Erde. This Planum Erde is then the Inertia-disk which is formed by the two vortexes 'North' and 'South'. The sun-reflection spirals over the equator and tropics, the rings on the half and quarters of the disk. The Southpole is therefore not the 'south pole' of the "magnet" but is the outer ring, close to the Hemel and Tyd-field. Looking at a world map you see the "frequency", race, of people change and with that the

Gerard Mercator, Geographer and Cartographer, made a trip to the North Pole in the 1500's. and wrote a letter about it to his friend John Dee, the advisor of Queen Elizabeth. He describes the mountain in the middle, with four indrawing seas, which has a strong magnetic attraction that was calamitous to ships that used iron in their making.

This is Mercator's depiction of the North Pole used here.

Here is a link to Mercator's letter to John Dee.

<https://www.strangehistory.net/blog/wp-content/uploads/2012/12/Mercator.pdf>



Rupes Nigra, black rock. I wonder what the fascination is of this rock by the Magi of the world? It is off limits to all, but them of course. Because it shows PROOF of our world's make-up.

RUPES NIGRA

A BLACK ROCK COMPOSED OF

MAGNETIC

ROCKS,

THAT'S PEAKS

MEASURE OVER 100 KILOMETERS

IN HEIGHT AND 64 KILOMETERS

IN DIAMETER.

BLACKROCK

NEARS THE NAME OF THIS MOUNTAIN

THE BIG DIPPER

Summer

Spring

North Star

Fall

Winter

Alex Fryas Bern©, 2024

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Mood / SWAS / 'DNA'

Here the meaning of the words in Diets which makes clear where gene and genes come from:

Gen = short for genatorus, parents, also: short for genus, geslecht

Generis = of the geslecht

Genetorus = parents

Genetrix = mother, she who gives birth

Genito = father, progenitor

Genimen = descendent, offspring

Genitum = beget, generate, born

Gens = family (man's side), geslecht, tribe

Gentil = noble

Gentiles = relatives, kinsfolk

Gentilitas = kinship

Gentilitus = belonging to the geslecht (family)

Genis = of the geslecht

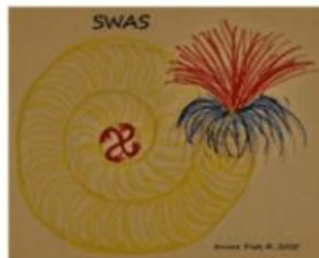
Genus = geslecht, tribe

Geslecht = The total of an equally named family from one tribe, who in the course of time have spread around the whole world.

4 Aha, Gene and Genes are people, not amino-acids.

My conclusions about "DNA"

1. Every cell in our body has a nucleus which contains the operational centre. This nucleus exists of a swirl/spiral-form which contains the software-programmes on what we know as computer discs or DVDs. This nucleus exists of a Waeter/Aerde-configuration which contains silicon and, I presume, certain microzymas to produce a "frequency". Silicon is a Natural material that is used in the computer industry as semi-conductor and for information-storage. This Silicon-Waeter/Aerde (SWA)-configuration in the cell nuclei is what is now misleadingly called DNA. "DNA" is a whole range of SWA-discs in a spiral-/swirl shaped casing. Therefore from now on I will call it SWAS, the SWA-Spiral;



The SWAS. There is no coincidence that it is related to the SWAS-TIKA. The spiral in nature, represented at the North Pole with the four indrawing seas, and within our bodies.



2. The cells only contain the SWA-discs which are relevant. With that I mean that the SWAS in the brain differ from those of the rest of the body, because it has to do with being able to produce images and sound. In addition the Ratio has the SWA-discs to process information and the Filter has a SWA-disc which stores all information based on lies and fantasy. Contrary to the SWAS of other body cells which only stores Verus information;
3. In addition, I suspect that the SWAS in skin and other, with the outside air in contact coming cells, only contain a minimum amount of SWA-discs, since they get lost very soon. This means that the mucous membranes, saliva, sweat, etc. only contain the strictly necessary SWA-discs;
4. Sperm-cells only contain a minimum amount of discs. All SWA-discs concerning the, which I in the first Parts classified as Nature-biological programmes, collective memory and Wysheit, come from the ova. Sperm-cells contain, in my opinion, only a disc for Race, a disc for Clan-phenotypes and an operational disc for the male-programme. I have come to this conclusion since sperm-cells are only on a later age being produced. These are being produced continuously and are also lost again and again. The ova from women are already made when the woman is still in the uterus. The SWA-discs come therefore from her mother. After more or less 12 years only 1 per month comes free, we are talking therefore about a relative small amount of ova, in comparison with sperm-cells, which are already ready at time of birth and are being freed one by one over approximately 40 years, contrary to sperm-cells which are being produced till a very old age in large numbers.

This means that all information is already stored in the ova and only Race, Clan-phenotypes and potentially the male programme are added at conception. The appearance is not determined by individual "genes" but a choice for a "frequency" for a certain type, a variant existing within the Clans of father and mother. In other words, the disc contains all Clan-types/variations, the "frequency" the SWAS of the embryo receives, the combination of "frequencies" of mum and dad,

determines which type on the disc is being chosen. The closer the "frequencies" of mum and dad are from each other, the more the children therefore will have the same appearance. The further away the "frequencies" are from each other the bigger the differences in appearances the children will have, because there is a bigger variation of newly constructed "frequencies", and with that phenotypes, possible;

5. Everybody therefore receives the Collective Memory, the Nature-biological programmes, Wysheit, etc. from the grandmother of mothers side. As said before, the diaries, the personal experiences are not being passed along. Relevant information is being stored in the collective memory, the personal memory gets lost. It is therefore absolutely impossible to inherit "genes" from your mother where supposedly "diseases" are stored, because that ovum was already made before your mother fully developed came out of the uterus of her mother. Her personal diary, in which for instance is written that she had a breast-tumour, would have no influence on you anyway, because your "genes" where made long before that happened.

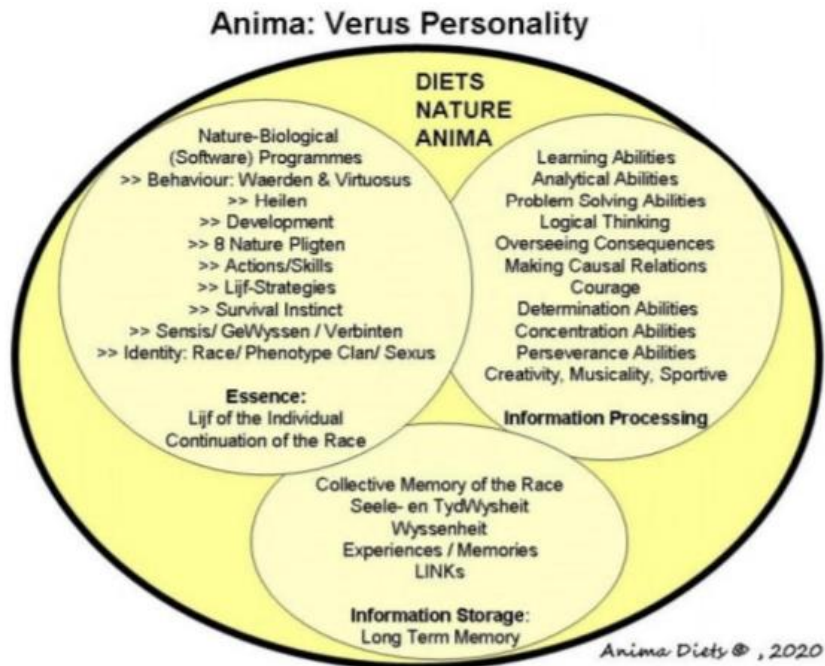


This simple explanation gives I hope insight in how complex the design of the SWAS is. The microzymas present are now, unfairly, called proteins. Well that is what I think they are talking about when they say there are four different amino-acids. Microzymas are not food but living organisms that generate Tyd. Think of four strings on a guitar with which you can make different frequencies, music. That is what brings the "frequency" into the SWAS that gives you the ability to think. Not pieces of protein, those cannot think. Soybeans cannot think, really not, for that you need SWAS-microzymas, who can cause a fluctuating "frequency" which makes thinking possible. Up till now no "scientist" has ever managed to accurately mimic or copy Nature, the only thing that as an imitation could be considered is a computer who in a primitive way mimics the Ratio. I say primitive because a self-driving car is a danger on the road, because it is based on a minimum capacity of the human Ratio and as a result has caused already a lot of accidents. It has no collective memory that goes back maybe tens of thousands of years.

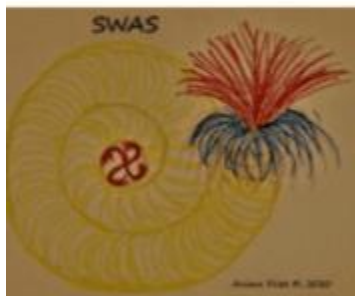
The chance that there are "scientists" who can copy "genes" or "DNA" is in my view zero. After everything I have seen and read till now on this subject, I have come to the conclusion that they cannot read or imitate "DNA", for the simple reason that the "DNA" needs to be activated with a centripetal SEELE-"frequency", and we cannot produce Natural, centripetal, "frequencies", nor can we read them. Fortunately. The only thing they have invented is how they can destroy it and damage it and with that they have been very busy, under the guise that Nature is so terribly bad built, there is a need for humans to rectify all this messy and sloppy work of Nature. Talking about extreme arrogant egos..... Lately I heard such a Fictional "scientist" Personality explain how "Earth" is the most terrible and uninhabitable "planet" of the "universe".....

For all Frya's who believe in jewish fairy-tales, also called 'christians'

This is the 'Ark of the Covenant':



Not this jewish hoax:



It is your Mood (SWAS/'DNA') that forms the connection with Wr'Alda with the help of a Séle-Tyd.

Not a golden chest with a jewish book of fairy-tales that connects the jews to a fantasized drochten.

THE OERA LINDA BOOK

(i) Okke min svn.

Thissa boka mot i mith lif ànd séle wárja. Se vmbifattath thju skédnise fon vs éle folk, ák fon vsa éthlum.

Vrléden jér hàb ik tham ut-er flod hred tolik mith thi ànd thinra moder.

Tha hja wéron wet wrden; thér thrvch gvngon hja áfternei vrdarva. Vmbe hja navt to vrlísa hàb ik-ra vp vvrlándisk pampier vvrskríven. Sahwersa thu se erve, mot hu se ák vvrskríva. Thin bàrn alsa, til thju hja nimmerthe wéi navt ne kvma.

Skréven to Ljuwert. Néi Átland svnken is thát thria thûsond fjvwer hvndred ànd njugon ànd fjwvertigoste jér, thát is nei kersten rékning that tvelfhvndred sex ànd fiftigoste jér.

Hidde tobinomath Oera Linda.—Wák.

(i) Okke my son.

These books you must protect with Body and Séle. They contain the histories of our whole Folk, also of our ancestors.

Last year I saved them from the flood at the same time as you and your mother.

Then they got wet, which led to their decay. In order not to lose them, I transcribed them on overlandish paper. As soon as you inherit them, you also must transcribe them. Your children also, so that they never get away (get lost).

Written at Ljuwert. After Atland sank, the three thousand four hundred and nine and fortieth year, that is by Christian reckoning the twelve hundred and six and fiftieth year.

Hidde added name Oera Linda. - Watch.

(ii) Ljavva ervnôma.

Vmb vsa ljavva éthlas wille and vmb vsa ljavva fridoms wille, thusand wára sá bidd-ik to jo. Och ljavva, ne lét tha ágon énis pápekappe tach nimmerthe over thissa skrifta ne wéja. Hja sprékath swéta wírdá: men hja tornath vnmárksém an alles hwat fon vs fryas treftth. Vmbe rika prebende to winnande sá hélath hja mith tha poppa kéninggar. Thissa wétath that wi hjara gráteste fianda send. thrvchdam wi hjara ljuda to spréke thvra vr frijdom, rjucht and forstne plicht. Thervmbe létath hja alles vrdiligja, hwat fon vsa éthlum kvmt and hwat thér jeta rest fon vsa alda sédum. Och ljavva ik hæv by tham et hove wést. Wil Wr.Alda-t thjelda and willath wi vs navt sterik ne mákja hja skilun vs algádur vrdiligja.

Skréven to Ljudwerd. Acht hondred and thrju jèr nei kersten bigrip.

Liko tonômath Ovira Linda.

(ii) Beloved heirs,

For our beloved ancestors' sake and for our beloved freedom's sake, a thousand times so I pray (plead) to you. O beloved, surely never let the eyes of a monk/priest never pass over these writings. They speak sweet words, but they imperceptibly tear at everything that concerns us Frya's. To win rich rewards they conspire with the puppet - kings. These know that we are their greatest enemy. Because we dare to speak to their folks about freedom, right and principals' duty. Therefore they let everything be destroyed that comes from our ancestors and whatever else remains of our old morals. O beloved, I have been at their courts. Will Wr'Alda tolerate it and do we not want to make ourselves strong, they shall destroy us all together.

Written at Ljud'Werd, eight hundred and three years, according to Christian understanding.

Liko added name Over the Linda.

"We are their (Magi priests) greatest enemy, because we dare to speak to their folks about freedom, rights and principals' duty."



(001) Thet bok théra Adela folstar.

Thrittich jér áftere déi that thju folksmoder vmbrocht was thrvch théne vreste Mágí stand et er árg vm to. Alle státa thé-er lidsa anda ôre syde thére Wrsara, wéron fon vs ofkérth ánd vnder-et weld thes Mágí kémen, ánd-et stand to frésane, that er weldig skolde wertha vr-et élle lánd. Vmbe thát vnluk to wérane héde màn éne ména ácht bilidsen, hwér gádurath wéron állera mánnelik, thé ann-en gode hrop stande by tha fámna. Tha néi thát-er mar vrlápen wéron as thrjv etmelda, was al goréd anda tís ánd al-én sa by hjara kvmste.

(001) The book of the Adela followers.

Thirty years after the day that the FolksMooder had been killed by the chief Mágí, things stood in a awful state. All the states lying on the other side of the Wersara had been turned away and come under the might of the Mágí, and it stood to fear that he would become mighty over the whole land. In order to keep out that unluck (misfortune), a collective council was convened, where were gathered all the people who stood in a good calling by the Fámna. Then, after more than three days and nights had elapsed, everything was deliberated at the table and all was the same as at their arrival.

Thá to tha lesta frége Adela thát wird, ánde kéth. J alle wét-et that ik thrjv jér burchfám wésen sí. Ak wét j that ik kéren sí to moder, ánd ák, that ik nén moder nésa navt nilde, thrvchdam ik Apol to min én'gá jérde. Thach hwat j navt néte, thát is, that ik alle bértinisa néi.gvngen háw, évin as ik en wrentlike folksmoder wésen wére. Ik háv al.an fon ánd witherfären to sjande hwát-er bérde.

Then at last Adela asked the word, and declared: "You all know that I have been BurgFám for three years. You also know that I was chosen Mooder, and also, that I did not want to be Mooder, because I desired Apol to be my spouse. However, what you do not know, that is, that I have followed all the events, just as if I had been an actual FolksMooder. I have been traveling on and back to see what was happening.

Edelweiss~ Noble White (Edel- Adela- Adolf)



Thér thrvch send my félo séka bår wrden, thér ôra navt néte. J hâweth jester séith, thât vsa sibba an tha ôra síd thére Wrsara njvt ànd láf wére. Thá ik méi sedsa to jv, thât-er Mágí se nén íne gá of wnnen heth thrvch thât weld sínra wépne, (002) men blát thrvch àrglestige renka, ànd jeta már thrvch thât gírich sa théra hyrtogum ànd théra éthelínga. Frya heth séit wi ne skoldon nén vnfrya ljvd by vs toléta, thá hwat hàvon hja dén? hja hàvon vsa fjand néi folged: hwand an stéd fon hjara fensenum to déiande, jeftha fry to létane, hàvon hja Fryas rēd minacht ànd se to hjara sláfonum máked.

Through that many things became clear to me, that others do not know. You said yesterday, that our relatives on the other side of the Wersara were weak and cowardly. But I can say to you, that the Mágí has not won himself one state through the might of his weapons, (002) but only through insidious scams, and even more through the greediness of the Dukes and the nobles. Frya has said we should not allow unfree folk with us, but what have they done? They have followed after our enemy. Because instead of killing their prisoners or let them go free, they have disdained Frya's counsel and made them their slaves.

Thrvchdam hja sok dédon, macht Frya navt longer wáka ovir hjam: hja hàvon ínes ôtheris frydom binimen, ànd thât is érséke, thât hja hjara ajn vrléren hàwe. Thach thât ella is jo selva a.ken. Men ik wil sedsa to jo, ho hja néi grádum sá lég vrsylth send. Théra fínnun hjara wiva kréjon bårn. Thissa waxton vppa mith vsa frya bårn. Altomet tvildon ànd joldon hja to samne vppa hém, jeftha hja

wéron mith ekkorum by thére hērd. Thér hērdon hja mith lustum néi tha vrdwálska fínna ságum, thrvchdam hja thjvdänd ànd néi wéron.

Because they did so, Frya can no longer watch over them. They have taken away another's freedom, and that is the cause that they have lost their own. Yet all this is known to you yourselves. But I want to say to you how they gradually ended up so low. The Fins their wives got children. These waxed (grew) up with our Frya children. Ultimately they tumbled and yelled together on the fields, or they were together by the hearth. There they heared with lust to the lost (foolish) Fins saga, because they were diets (Folkish) and new.

Sá send hja vntfryast, vnthônkes thene wald hjarar aldrum. As tha bårn grát wrdon ànd sagon thât tha fínna-ra bårn nén wépne hantéra machte, ànd blát wårka moste, thá kréjon hja anneth wårka en gryns ànd wrdon hārde háchfārānde. Tha bása ànd hjara storsta svnum krupton by tha lodderiga fínna mangértum; ànd hjara ajne toghatera thrvch thât vvle fārbild fon-a wēi brocht, léton hjara selva biqorda thrvch tha skénesta fínna knápa, hjara vv lum aldrum to spot.

This is how they deFryast, despite their parents' supervision. As the children grew up and saw that the Fins their children could not handle weapons and hardly had to work, then they started resenting work and became fiercely pompous. The bosses and their sturdy sons crept up the degraded Fins girls, and their own daughters, brought off the way through that foul example, let themselves to be charmed by the most beautiful Fins fellows, mocking their foul parents.

Tha théne Mágí thát anda nôs kryg, (003) tha nam-er tha skénesta sinar Finna ànd Magiara
 vrlovende rá ky mith golden horna, sa hja.ra thrvch vs folk fata dédon, àfterdam sina lér vtbréda.
 Men sin ljuda dédon már: bern wrdon to sok makad, nei vpsalándum wéibrocht, ànd sáhwersa hja
 vpbrocht wéron an sina vvla lér, thàn wrdon hja tobek sendon. Thá tha skinslávona vsa tál mächlich
 wéron, thá klivadon hja tha hértoga ànd éthelinga an bord, ànd kéthon, hja moston thene Mágí
 héroch wertha, sa kvndon hjara svnum vpfolgja tham, oni thrvch-et folk kéron to wrdane.

When the Mágí got that 'at the nose' (understood), (003) then he took the most beautiful of his Fins
 and Mágjars, promised them cow with golden horns, if they were captured (encompassed) by our
 Folk, and after that expand his teachings. But his folks did more. Children were made lost, brought
 away to Vpsalands, and once they were brought up in his foul teachings, then they were sent back.
 When the pretend-slaves were proficient in our language, then they stuck the Dukes and nobles on
 board and declared: They had to become obedient to the Mágí, then their sons could follow them
 up without being chosen by the Folk.

Théra thér vmbe goda dédum en fárdél to-ra hus kryen héde-vrlovadon hja fon sinant wégum jeta-n
 àfter-dél bij; hoka tham en fár ànd àfter-dél kryen héde séidon hja en rond-dél to, ànd tham en rond-
 dél héde en élle stát. Wéron tha éthla to hárde fryas, thá wendon hja tha stéwen ànd hildon vppar
 vrbastera svnum an. Jesterdéi wéron-er mong jo tham allet folk to hápa hropa wilde vmb tha ástlike
 státa wither to hjara plyga to tvangande. Thach néi min ínfalda mining skolde thát falikant
 utkvmma.

Those who for their good deeds had been given a front part (yard) at their house, they were
 promised from his side also a back part. Those who had received a front and a back part he
 promised a round part, and those who had a round part a whole estate. Were the nobles too
 hardend Frya's, then they turned their stern and apprehended their bastard sons. Yesterday there
 were among you those who wanted to call all the Folk to heap (together) to coerce the eastern
 states back to their customs. But in my simple opinion that would come out to be disastrous.

Thänk ines thér was wésen en hárde lvnngsyakte among-eth fja, änd thát-er thér jeta ärg wde, skolde j-eth thàn wel wágja vmbe jvw hélana fja to fárande among hjara syaka fja? ämmer ná. Sáhwersa allra mánnelik nw biáma änd bijechta mot, thát-eth thér mitha stapel ärg of kvma skolde, hwa skolde thàn alsa dryst (004) wésa vmbe sina bärn to wagande among en folk thát élle änd al vrdéren is. Macht ik jo réd jéva, ik skolde sedsa to jo, j moste bifara alle dingum jo en néie folksmoder kyasa.

Think yourself there had been a hardened lung disease among the cattle, and that it was still very much raging, would you then dare to lead your healthy cattle among their sick cattle? Never not. As soon as all the people now must confirm and validate that it would end badly for the herd, it would then also be bold (reckless) (004) to dare one's children among a Folk that is wholly depraved. May I give you counsel? I would say to you: You must before all things, choose yourself a new FolksMooder.

Ik wét wel thát j thérmitha anda brvd sitte, vt hawede thát-er fon tha thredtine burchfámna than wi jeta ower hãve wel achte send thér néi thére éra dinge, men thát skold ik navt ne melda. Tüntja thér fám is et-er burch Médéasblik het er námmer néi tálth; tach is hja fol witskip änd klarsyan, änd wel sa hárde vppir folk änd usa plyga stálth as all öthera etsamne. Forth skold-ik réda j moste néi tha burgum gá, änd thér vpskrywa alle éwa, fryas tex, bijvnka alle skydnisa, já ella thát er to finda sy vppa wágum, til thju ella navt vrléren ni gá, änd mitha burgum alsa vrdén navt ne werth.

I know that you sit in the mess (are in trouble) with that, on account that of the thirteen BurgFámna that we still have left, there are eight who compete for the honor, but I would not notice that (give attention). Tüntja, who is Fám of the Burg Médéasblik has never aspired for it. Yet she is full of science and clear-sighted, and as hardened keen on her Folk and our customs as all the others together. Furthermore, I would recommend you must go to the Burgten, and there write down all Éwa, Frya's Tex, and also all histories, yes everything that can be found on the walls, so that all is not going lost, and with the Burgten thus be destroyed.

Thér ståt askriwen: thiú moder änd jahwelik burchfám skil hãva buta helpar änd senda bodon, yn and twintich fámna änd sjugon lérfámkis. Macht ik thér hwat to dvande, thá skol-ik skrywa, änd alsa félo érséma toghatera vmbe to lérane, sa thér vppa burgum wésa müge; hwand ik seg an trowe änd tid skil-eth jechta, sáhwersa j áfta Fryas bärn wille námmer to winnande, hor thrvch lesta ner thvch wépné, sa hagath j to nvdande thát jvwé toghatera áfta frya wiva wrde.

There stands written: The Mooder and every BurgFám shall have beside helpers and send-messengers, one and twenty Fámna and seven Learn-Fámkes. May I add to that? There I would write: And as many honorable daughters to learn, as there can be on the Burgten. Because I say in (good) trust and time will validate it (make it true) as soon as you want echte Frya's children, who can never be won, neither through ruses nor through weapons, then you ought to take care that your daughters become echte Frya wives.

Bärn mot mán lére, ho grát vs lánd ér wésen sy, hokke gráte mánnska vsa ethla wéron, ho grát wi jeta send, sa wi vs däl ledsath bij öra, mán mot tála hjam fon tha wicharda änd (005) fon hjara wichandlika dédum, äk vvra fára sétochta. Al thissa tállinga hagath dén to werthande bij thére hérd, vppa hém änd hwér et wésa méi, sá bij blyskip as bij tårum. Men skil-et standfäst kvma an dat bryn änd andåt hirta, thàn moton alle léringa overa wéra jvwera wiva änd toghatera thér-in stráma.

Adelas réd is vpfolgath.

One must teach their children how great our land has been, what great people our ancestors were, how great we still are, if we lay our part beside others. One must tell them of the adventurers and (005) of their adventurous deeds, also about distant sea-voyages. All these tales ought to be done by the hearth, on the fields and wherever it may be, both by happiness and by tears. Then it will come steadfast in the brain and in the hearts, then all teachings must stream from the lips of your wives and daughters therein."

Adela's council is followed up.

The Magy, "promised them cows with golden horns."



The Magy are the same people who made offerings to the Golden Calf in their Bible. Golden Calf- Golden Bull idolatry. Moloch worshipers- burnt offerings- hollow cost.



**Thit send tha náma théra grévetmanna,
vnder hwam-mis wald thit bok awrochten is.**

Apol, Adela's man, Thria is-er sékening wésen, nw is-er grévetman over Ast-flylánd ànd ovir-a Linda-wrda. Tha bvrge Ljvdgárda, Lindahém, ànd Stávja send vnder sin hod.
Ther Saxman Storo, Sytjas man, grévetman ovir-a hága fenna ànd walda. Njvgun wára is-er to hértoga, thát is to hyrman, kéren. Tha burga Bvda ànd Manna-gárda-forda send vnder sin hod.
Abélo, Jaltjas man, grévetman ovir tha Sûdar Flylánd. Fjvwers is-er hyrman wésen. Tha burga Aken, Ljvdburch ànd Kátsburch send vnder sin hod.
Enoch Dywek his man, grévetman ovir West-flilánd ànd Texland. Njvgun mel is-er to sékening kéren. Thiu Wáraburch, Médéasblik, Forána ànd ald Fryasburch send vnder sin hod. Foppa, man fon Dunrôs, grévetman ovir tha Sjvgon élánda. Fif mel is-er sékening wésen. Thju burch Walhallagára is vnder sin hod.

**These are the names of the Grévet-men,
under whose supervision this book is wrought.**

Apol, Adela's husband. Three times he has been Seaking, now he is Grévetman over East FilLand and over the Linda-Wards. The Burgten of Ljvd'Gárda, Linda'Heim, and Stávja are under his guard.
The Saxman Storo, Sytja's husband, Grévetman over the high fens and forests. Nine times he has been chosen Seaking, that is to Hyrman. The Burgten Bvda and Manna'Gárda'Forda are under his guard.
Abélo, Jaltja's husband, Grévetman over the Southern FilLands. Four times he has been Hyrman. The Burgten Aken, LjvdBurg and KátsBurg are under his guard.
Enoch, Dywek her husband, Grévetman over West FilLand and TexLand. Nine times he was chosen Seaking. The WarenBurg, Médéasblik, Forána and old Frya'sBurg are under his guard.
Foppa, man of Dunró's, Grévetman over the seven islands, Five times he has been Seaking. The Burg Walhallagára is under his guard.

Legenda Maps

AldLand: Perished first
North FilLand: Perished when Frya dies, except Texland and probably the southern part which is being called Doggerland, which forms the northern boundary of the FilLake.

Burgten in red ●

Gréve of West FilLand:

Texland → Heilige (Holy) Land → Helgoland
1: (Old) Frya'sBurg → Helgoland, perished
10: Burg Forána → Veurne, Belgium
11: WarenBurg → Brugge, Belgium
12: Burg Médéasblik → Middelburg (Flanders)

Gréve of East FilLand and Linda Wards:

2: Burg Ljvd'Gárda → (Germany) Perished
2A: Village Ljvd'Werd → Oldenburg, Germany, rebuild
3: Burg LindaHeim → (Germany) Perished
4: Burg Stáva in Stavem → Stavem, Germany

Gréve of Southern FilLands:

5: Burg Aken → Aachen, Germany
6: LjvdBurg → LudwigsBurg, Germany (?)
7: KátsBurg → Kassel, Germany (?)

Gréve of Fenns and Woods:

8: Burg Manna'Gárda'Forda → Münster, Germany
9: BvdaBurg → Bubers, North-France

Gréve of the 7 Islands:

15: Burg Wal'Hallá'Gara → Walcheren, Netherlands



Thit stand vppa tha wágum et Fryasburch to Texland askrywen, thát stét ák to Stávia ànd to Médéas.blik.

(006) Thát was Frya his déi ànd to thére stonde was et vrléden sjvgun wára sjvgun jér, thát Fàsta was anstàld as folksmoder néi Fryas jérta. Thju burch Médéasblik was réd ànd en fám was kéren. Nw skolde Fàsta thju néja foddik vpstéka, ànd thá thát dén was an ajnwarda fon thát folk, thá hrop Frya fon hira wákstàre, sá thát allera mánnaalik thát héra machte: Fàsta nim thinra stifte ànd writ tha thinga thér ik ér navt sedsa ne machte. Fàsta déde alsa hja boden wärth. Sá send wy Fryas bàrn an vsa forma skédnise kémen.

This stood written on the walls of Frya'sBurg at Texland, it stands also at Stávia and at Médéasblik.

(006) It was Frya her day and to that stand (date) it had been ago seven times seven years, that Fàsta was installed as FolksMooder after Frya's desire. The Burg Médéasblik was ready and a Fám was chosen. Now Fàsta would light the new Fooddik , and when that was done in the presence of the Folk, then Frya called from her watch-star, so that all people could hear it: "Fàsta take your stylus and write the things which I could not say before." Fàsta did as she was commanded. This is how we, Frya's children, got our form (basic) histories.

FOODIK= THE ETERNAL FLAME

The Statue of Liberty (Liberteit) and Peace (Paix) and Rest (Veilleichteit) and Life (Ljif). Usurped by the Magi. Lady Liberty is a statue of the Burg Mooder holding the Foodik, the eternal flame.



Thàt is vsa forma skédnise

Wr.alda tham alléna god ànd évg is, mákade t.anfang, dana kém tid, tid wrochte alle thinga ák jrtha. Jrtha bårde alle gársa, krúdon ànd boma, allet djara kwik ànd allet árge kwik. Alhwat god ànd djar is, brocht hju by dægum ànd alhwat kwád ànd árg is, brocht hju thes nachtis forth. Afteret twilifte jol-férste bårde hja thrja mangérta. Lyda wårth ut glyande, Finda wårth ut héta ànd Frya ut warme stof. Thá hja blát kémon spise Wr.alda hjam mith sina ádama; til thju tha mánneska an him skolde bvnden wésa. Ring as hja rip wéron kréjon hja frúchda ànd nohta anda dráma. Wr.aldas. Od trád to-ra binna: ànd nw bárdon ek twilif svna ànd twilif togathera ek joltid twén. Thérof send alle mánneska kémen.

This is our form history.

Wr'Alda, who alone is good and eternal, made the commencement. After that came Tyd. Tyd wroughted all things also Earth. Earth gave birth to all grasses, herbs and trees. All the dear animals and all the awful animals. All that is good and dear she brought forth by day and all that is evil and awful, she brought forth by night. After the twelfth Jol-Feast she gave birth to three girls. Lyda was from glowing, Finda was from hot and Frya from warm dust. Since they came bare (unwritten page) Wr'Alda spiced them with his breath, so that the people would be bound to him. As soon as they were ripe, they got fruits and nuts¹ in the womb. Wr'Alda's Ood entered into them, and now each bore twelve sons and twelve daughters. Each Jol-Time two. From these all people came.

¹ Fruits and nuts: Egg-cells and Sperm-cells

(007) **Lyda was swart**, krolhéred alsa tha lômera: lik stára blonken hja ôgon; ja thes gyrfügels blikkar wéron vnmodich by hjras. Skårpe Lyda. Annen sanáka kvn hju kruppa héra, ànd hwersa thér fiska invr wéter wéren vntgong thát hira noatera navt. Rådbvude Lyda. En store bâm kvn hju búgja ànd sahwersa hja run ne brák néne blomstál vnder hjara fyt. Weldige Lyda. Hård was hja steme ànd krét hju ut grimme sá run ek flux wéi. Wonderfvle Lyda. Fon éwa nilde hju navt néta: hja déda wrdon thrvch hja tohta stjvrat. Vmbe tha tédra to helpáne, dáde hju tha stóra ànd hwersa hju-t dén héde grájde hju by-t lik. Arme Lyda. Hju wårth gris fon-t vnwisse bihjelda ànd vpp-it ende sturf hja fon hirtsér vmbe tha bâm-ra kwád. Vnwisa bárn. Hja tichtegadon ekkorum, fen màm-ra dád, hja grájadon lik wolva, fjvchtadon alsa ànd dahwile hja that dédon éton tha fúgelon thát lik. Hwá méi sin tára hwither to haldane.

(007) **Lyda was black**, frizzy-haired as the lambs. Like stars her eyes shone. Yes the vultures' gazes were discouraged by hers. Sharp Lyda. A snake she could hear crawling, and when there were fish in the water, it did not escape her nostrils. Fast (athletically)-built Lyda. A sturdy tree she could bend, and as soon as she ran no flower-stem broke under her feet. Mighty Lyda. Loud was her voice and when she screamed in grimness then everyone ran quickly away. Wonderful (full of wonders) Lyda. Of Éwa she wanted to know nothing. Her deeds were steered through her thoughts. To help the tender, she killed the sturdy and as soon as she had done it she howled by the corpse. Poor Lyda. She became gray from ignorance of holding together (parenthood) and in the end she died of heartache because of the children their evil. Unwise children. They blamed each other for mom her death. They howled like wolves. Fought similarly, and while they did that, the birds ate the corpse. Who can hold back their tears at that?

Finda was gél and hjr hér sá tha mána éner hors: éne thré ne kv hja navt ni búgja; men hwér Lyda (008) annen lavwa macht to déjande, thér dåde hja wel tjàn.
 Vrlédalike Finda. Svet was hjra stemme and nannen fūgel kvn sjonga lik hju. Hjra égon lokton and lordon, men thérer ansach wårth sláf.
 Vnrédalika Finda. Hju skréf thūsande éwa, tha hju ne folgde nén er fon vp. Hja vrfyade tha goda vmbe hjara frymod, thá an slikmàmkes jéf hju hjr selva hast wéi. That was hir vnluk. Hjra háved was to fvl: tha hjr hirte to ydel; hju ne minde nimmàn sa hja selva and hju wilde thát ek hja líaf háwe skolde.
 Falske Finda. Hüning swet wéron hjra wírda, thá hok tham hja trjvwade wére vnluk néi by.
 Selvsjochta Finda. Ovir ella wilde hju welda, and hjra svnum wéron lik hju; fon hjara susterum léton hja ra thjanja and ekkorum slogon hja vmb-et másterskip dád.

Finda was yellow and her hair as the mane of a horse. A bush she could not bend. But where Lyda (008) could kill one lion. she killed at least ten.
 Seductive Finda. Sweet was her voice and no bird could sing like her. Her eyes beckoned and lurked, but whoever looked at her became a slave.
 Unreasonable Finda. She wrote thousands of Éwa, but she followed up on none of them. She abhorred the good for their free-heartedness (lit. free-mood = free, courages, honest), but to bootlickers she quickly gave herself away. That was her unluck (misfortune). Her head was too full, but her heart too vain. She loved no one but herself and she wanted everyone to love her.
 False Finda. Honey-sweet were her words, but those who trusted her were near unluck.
 Selfish Finda. She wanted to rule over everything, and her sons were like her. They let themselves be served by their sisters, and they beat each other to death for the mastery.

Dubbelhirta Finda. Vmbe skotse wírda wårth hju ire, and tha árgste déda ne rorde hja navt. Sach hju en nyndask (*nyndisk. Ed.*) en spinne vrslynna, thàn wårth hju omm-et hirte sa ys; men sach hju hjra bàrn en fryas vmorde sá swol hjra bosm fon nocht.
 Vnluke Finda. Hju sturf anda blomtid fon hjra léva, and-t is jeta tjvester ho hju fallen sy.
 (009) Skinhéliga bàrn. Vnder kestlike sténa léidon hja hjra lik dël, mit kwabbjana skriftum smukton hja tham vppa, tográjande vmbe hérath to wårthande men an stílnise ne wénadon hja nénen énge tár Vrijfalik folk. Thi tex thér Finda néi lét was in golden blédar wryt: thach tha besta hwérfar i mákad was, wér i námmer to not. Tha goda éwa wrdon utfágad and selfvsjocht wryte thér kwáda far in.
 O Finda. Tha wårth jrtha fvl blod, and tha háveda thér mánneska mājadon thin bàrn lik gars hálma of. Ja Finda thát send tha frúchda thinera ydlenise. Sjan dàl fon thinre wákstár and wén.

Double-hearted Finda. Because of scots (gruff) words she became bitter (ire), and the worst deeds did not move her. If she saw a (worm?) lizard devour a spider, then she became as ice around the heart. But if she saw her children murder a Frya's, then her bosom swelled with satisfaction.
 Unlucky Finda. She died in the bloom-time of her life, and it is still dark (unknown) how she is fallen.
 (009) Hypocritical (Lit. pretend-holy) children. Under expensive stones they laid down her corpse. With kwabb-style (decorative style) writing they decorated it, howling to be heard, but in silence none of them wept a single tear.
 Abominable Folk. The Tex that Finda left behind was written on golden leaves. But the best for which it was made, it was never of benefit. The good Éwa were wiped out and selfishness wrote evil ones in their place.
 Oh Finda. There Earth became full of blood, and the heads of the people were mowed down by your children like blades of grass. Yes Finda, those are the fruits of your vanity. Look down from your watch-star and weep.



Lyda, Finda and Frya

Frya was wit lik snéi bij-t mômerád ànd thàt bláw hjrar ôgnum wn-et jeta thére réinbôge of. Skéne Frya. Lik strélon thére middéi svne blikadon hjra héron, thér sa fin wéron as rach. Abela Frya. Vntlvkton hjra wéra, thàn swégon tha fûgelon ànd ne rordon tha blédar navt mar. Weldige Frya. Thrveh théne kràft hjrar blikkar strék thene láwa to fara hjara fyt dàl ànd held thene addur sin gif tobàk.

Réne Frya. Hjra yta was hûning ànd hjra drank was dáwa, gádvrad anda bôsma théra blommur. (010) Lichte Frya. Thàt forma hwat hju hjra bàrn lérde was selv-twang, thàt ôthera was líafte to düged, ànd thá hjra jéoch wrdon, thá lérde hju hjam thju wértha fon tha frijdom kàнна: hwand séide hju svnder frijdom send alle ôthera dügedon alléna god vmbe jo to slávona to mákjande, jvwe ofkvmste to évge skantha.

Milde Frya. Nàmmer lyt hju métal ut jrtha dàlva vmb ajnbát, men sáhwersa hjra-t déde wér-et to jahwelikis not.

Frya was white like snow at dawn and the blue of her eyes always won over that of the rainbow. Beautiful Frya. Like rays of the midday sun, her hair shone, which were as fine as spider's webs. Able Frya. Unlocked her lips, then the birds fell silent and the leaves no longer stirred. Mighty Frya. Through the power of her gazes, the lion perched at her feet and the adder held back his poison.

Pure Frya. Her food (Lit. eating) was honey and her drink was dew, gathered in the bosoms of the flowers.

(010) Enlightened Frya. The form (basis) she taught her children was self-coercion, the other was love of virtue. And when they reached adulthood, then she taught them to know the value of freedom. "Because," she said, "Without freedom, all other virtues are only good for making you into slaves. Your origins to eternal shame."

Mild Frya. Never did she let metal be excavated from Earth for her own gain, but as soon as she did it, it was for everyone's benefit.

Lukigoste Frya. Alsa tha stára om jrtha omswyrnia swirmadon hjara bärn om hja.
 Wise Frya. Thá hju hjra bärn vpbrocht héde alto thére sjugonde kny, thá hrop hju-ra alle a Flilánd to sàmne. Thér jéf se hjam hjra tex, ànd séide, lét tham jvwe wéiwisar wésa, thá ne skil thát jo ná navt kwalik ní gá.
 Utforkérena Frya. Thá hju-t séid héde, bévade jrtha lík Wr.aldas sé, Flilándis bodem svnk an gráda vnder hjara fyt däl. Thju loft wárt swart ànd nylof fon tára to stirtane ànd thá hja néi moder omságon, was hju al lang vppira wákstär. Thá to tha lesta sprák tongar ut-a wolka ànd blixen schréf an thát loftrvm, wák.
 Farsjanda Frya. Thát lánd fon hwér hju was vpfaren (011) was nw en strám ànd buta hira tex was thér in ella bidvlwen hwat fon hjra hõndum kémen was.
 Hériga bärn. Thá hja to-ra selva wéron, thá mákadon hja thit háge therp, bvwadon thás burch thérvppa, anda wágrum thessa wryton hja thene tex, ànd vmbe that allera mannalik hja skolde müga finda, hàvath hja thát lánd rondomme Texlánd hétén. Thérvmbe skil-àt bilywa alwenne jrtha jrtha sy.

Lucky Frya. As the stars swarm around Earth, her children swarmed around her.
 Wise Frya. When she had brought up her children to the seventh generation, she called them all together in FlíLand. There she gave them her Tex, and said: "Let this be your guide, then it will never go disastrous with you."
 Chosen Frya. When she had said it, Earth trembled like Wr'Alda's sea. FlíLand's bottom sank a degree under her feet down. The sky became black and began to pour a shower of tears, and when they looked around for Mooder, she had long been on her watch-star. Then at last thunder spoke from a cloud and lightning wrote in the sky: "WÁK" (watch).
 Far-sighted Frya. The land from where she had risen (011) was now a stream, and outside her Tex, everything was buried in it, that had come from her hands.
 Obedient children. When they came to themselves, they made a high mound, built the Burg on it. On the walls of this they wrote the Tex, and so that all people could find her, they called that land around TexLand. Therefore it will remain as long as Earth is Earth.

"Her food was honey and her drink was dew." Frya's land IS the land of Milk and Honey.



Tex Frya.s.

Held béid tha Frya, to tha lesta skilun hja my hwiter sja.
Thach théra alléna méi ik as fry kánna thér nén sláf is fon én ôther ni fon sine tochta.

Tex of Frya.

"Hail is with the Frya, at last they shall see me again.
But only those I can know as free who is not a slave of another nor of his thoughts."

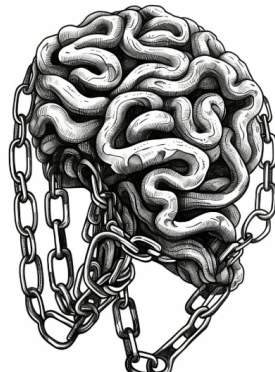
Hyr is min réd.

1. Sáhwersa thju néd ärg sy änd gode réd änd gode déd nawet mår ne formüge, hrop thàn thi gást Wr.alda.s an, men j ne mot-im navt anhröpa bifära alle thinga prvvath send. Tha ik segs to jo mith rédene änd tid skil-et wára, tha modelása skilun ämmar swika vnder hjar ajn léd.
2. Wr'Alda.s gást méi mán alléna knibuwgjande thánk to wya, já thrju wára far hwat jv fon him noten hæve, far hwat jv nith, änd fara hápe thér hy jo lét an änga tida.
3. J háwed sjan ho ring ik helpe lénde, dva al én mith jo néston, men ne tof navt til mán (012) jo béden heth, tha lydande skolde jo floka, min fámna skoldon jvwa náma utfaga ut-ät bok änd ik skolde jo lik vnbikännade ofwisa mota.

Here is my counsel:

1. As soon as your emergency is awful and good counsel and good deeds are no longer sufficient, then invoke the spirit of Wr'Alda. But you must not invoke him before all things have been tried. That I say to you with reasons and time shall make it true. The ones lacking courage (lit. Mood-lackers) will always succumb under their own suffering;
2. Wr'Alda's spirit alone one can dedicate knee-bending thanks to. Yes, three times: For what you have acquired from him, for what you take and for the hope he leaves you in fearful times;
3. You have seen how quickly I lend help. All of you do the same with your nearest. But do not wait until (012) they have prayed you. The sufferer would curse you, my Fámna will erase your name from the book and I will have to reject you like a stranger;

"But only those I can know as free who is not a slave of another NOR OF HIS THOUGHTS."



4. Nim nàmmar knibuwgjande tánk fon jv néston an, thjus ágath Wr.alda.s gást. Nid skolde j bikrjupa, wisdom solde j biláka ànd min fámna skoldon jo bityga fon fáderráv.
 5. Fjuwer thinga send to jvwe not jéven, mith náma, loft, wéter, lánd ànd fjur. Men Wr.alda wil thér alléna bisittar of wésa. Thérvmbe réd ik jo, j skilun jo rjuchtférdiga manna kyasa, tham thju arbéd ànd tha früchda néi rjuchta déla, sá that nàmmar fry fon wárka ni fon wéra sy.
 6. Sáhwersa thér àmman among jo fvnden wàrth, thér sin ajn frydom vrsellath, tham-n is navt fon jvw folk: hi is en horning mith basterd blod. Ik réde jo that j him ànd sin màn to thàt lánd utdriva, ségs that to jvwa bàrn, thes mornes, thes middéis ànd thes éwendes, til thju hja thérof dráme thes nachtis.

4. Never accept knee-bending thanks from your nearest. This irritates Wr'Alda's spirit. Envy will creep up on you. Wisdom will blanch you and my Fámna will accuse you of Father-robbing;
 5. Four things have been given for your benefit, namely: air, water, land and fire. But Wr'Alda will be the only owner of them. Therefore I counsel you, you shall choose yourselves righteous men, who will distribute the labor and the fruits thereof after right. So that no one is free from work nor from defense;
 6. As soon as someone is found among you, who sells his own freedom, he is not of your Folk. He is a nobody (good-for-nothing) with bastard blood. I counsel you that you drive him and his mom out of the land. Tell that to your children, in the morning, in the afternoon and in the evening, until they dream about it at night;

"Never accept knee-bending thanks from your nearest. This irritates Wr'alda's spirit." Why do you think they have the people "bend the knee?" On *Game of Thrones*, on the football field. By the police- pole ice – 33. In *Game of Thrones* the WHITE MALE (Fryans) would NOT bend the knee.



The WHITE MALE (FRYANS) would NOT bend the knee.



Colin Kaepernick~ Half black/half Magi, bending the knee.



Masonic Police (Pole Ice) bending the knee.

7. Allera mánnaðik thér en öðr fon sine frydom biráwath, al wére thène öre him skeldech, mot ik anda bärntám éner sláfinne fára léta. Thach ik réde jo vmbe sin lik and that sinera mám vpp éne kále stéd to vrbarnande, áfternéi (013) hjara aske fiftich fyt anda grvnd to dálvane, til hju thér nénen gærshálm vp waxa ni méi, hwand aldulkera gærs skolde jvw diaroste kvik déja.

8. Ne grip ná thát folk fon Lyda ner fon Finda an. Wr.alda skolde helpa hjam, sa that-át weld that fon jo utgong vppa jvw ajne háveda skolde witherkvma.

9. Sáhwersa thát machte béra that hja fon juwe réd jefta awet owers wilde, alsa aghat j to helpane hjam. Men kvmath hja to ráwande; fal than vppa tham nither lik blixenande fjvr.

7. All people who rob another of his freedom, even if that other one was in debt to him, I must let go on the child-leash of a female-slave. But I counsel you to burn his corpse and that of his mom on a bare place. After that (013) bury their ashes fifty feet in the ground, so that no blade of grass can wax on it. For all such grass will kill your dearest animals;

8. Never attack the Folk of Lyda nor of Finda. Wr'Alda will help them, so that the violence that came from you will return on your own heads;

9. As soon as it should happen that they want your counsel or something else, then you ought to help them. But if they come to rob, then fall upon them like a lightning fire;

"As soon as it should happen that they want your counsel or something else, then you ought to help them. But if they come to rob, then fall upon them like a lightning fire."



10. Sáhwersa annen fon hjam éner jvwer toghaterum to wif gérth ànd hju that wil, than skolun j hja hjra dvmhéd bitjvtha; thach wil hju toch hjra fréjar folgja, that hja than mith frétho gá.

11. Willath jvw svna fon hjara toghaterum, sá mot j alsa dva as mith jvwa toghaterum. Thach hor tha éna nor tha ôthera méi witherkvma; hwand hja skoldvn uthémeda séda ànd pléga mith fara; ànd dréi thessa by jo heldgad wrde, méi ik navt longer ovir jo wáka.

12. Vppa minre fám Fásta hæv ik min háp fästegth, thérvmbé most j hja to jo (014) éremoder néma, Folgath j min réd, than skil hju némels min fám bilywa ànd alla frána fámna thér hja folgja; than skil thju foddik námér utgá thér ik far jo vpstoken hæv. Thát ljucht théra skil than évg jvwe bryn vpklarja, ànd j skilun than évin fry bilyva fon vnfrya weld as jvwa swite rinstráma fon thát salte wéter thér àndeláse sé.

10. As soon as one of them desires one of your daughters as a wife and she wants it, then you shall bediet (make clear) her her stupidity. But if she still wants to follow her lover, let her go in peace;

11. Does your son want from their daughters, then you must do as with your daughters. But neither the one nor the other can come back, because they would bring foreign morals and customs with them, and as soon as these are sanctified by you, I can no longer watch over you;

12. I have placed my hope in my Fám Fásta. Therefore you must take her as your (014) HonorMooder. If you follow my counsel, then she will remain Fám on my behalf and all Frána Fámna who follow her. Then the Fooddik will never go out, which I have lit for you. Its light will then eternally clear up your brain, and you will then remain as free from unfree forces as your sweet ryn-streams from the salt water of the endless sea.

"Does your son want from their daughters, then you must do as with your daughters. But neither the one nor the other can come back, because they would bring foreign morals and customs with them, and as soon as these were sanctified by you, I can no longer watch over you." ~ No Miscegenation



Thet het Fásta séid.

Alle setma thér en éw, thát is hvndred jér, omhlápa müge mith tha krodar ànd sin jol, théra mügon vppa réd thére moder, ànd by ména willa vppa wégar théra burgum writ hwertha; send hja uppa wégar writ, thán send hja éwa, ànd thát is vsa plicht vmbe altham an éra to haldande.

This Fásta has said:

"All Setma that can go round a century, that is a hundred years, with the Krooder and its Jol, these can, on the counsel of the Mooder, and by collective will, be written on the walls of the Burgten. Are they written on the walls, then they are Éwa, and it is our duty to hold all of them in honor.

Kvmth néd ànd tvang vs setma to jévane, stridande wither vsa éwa ànd plégum, sá mot mánneska dva alsa hja askja; thach send hja wéken, thán mot mán ámmar to thát alda wither kéra. Thát is Fryas willa, ànd thát mot wésa tham fon al hjra bårn.

If emergency and coercion come to give us Setma, battling with our Éwa and customs, then people must do as they are asked. But have they ceased, then one must always return to the old ones. That is Frya's will, and that must be that of all her children."

Fasta séide. Alle thinga, thér mán anfangja wil, hoka thát-àt môga wésa, vppa tha déi, thér wy Frya heldgad hàwa, tham skilun évg falykant utkvma: néidam tid nw biwysd heth thát hju riucht héde, sá is thát en éwa wrdon, thát mán svnder néd ànd tvang a Frya hjra déi nawet owers ni dva ne méi, tha blyda fërsta fyrja.

Fásta said: "All things that one wants to commence, whatever they may be, on the day that we have sanctified Frya, those will eternally come out disastrous. Now that time has proven that she was right, so it has become an Éwa, that without emergency and coercion one can do nothing else on Frya her day than celebrate happily."

Is this from a day of rest? Instead of Sunday being the day of rest, should it really be Friday? Frya's day?



(015) That send tha éwa théer to théra burgum héra.

1. Sáhwersa théer àme éne burch bwet is, sá mot thju foddik théra an tha forma foddik et Texlánd vpstéken wrda. Thach thát ne méi nàmmmer owers as troch tha moder skén.
2. Ek moder skil hjra ajn fámna kjasa; alsa théra théer vppa théra ôthera burgum as moder send.
3. Thju moder to Texlánd méi hjra folgster kjasa, thach sáhwersa hju falth ér hju-t dén heth, sa mot thas kéren hwertha vppa éna ména acht, by rédum fon alle stata et sémne.
4. Thju moder to Texlánd méi én ànd tvintich fámna ànd sjvgun spille mangérta hàva, til thju théer àmmmer sjvgun by thére foddik muge wákja déilikes ànd thes nachtes. By tha fámna théer vppa ora burgum as moder thjanja alsa fêlo.

(015) These are the Éwa which belong to the Burgten:

1. As soon as a Burg is built somewhere, then that Fooddik must be lighted there at the base-Fooddik at TexLand. But that can never be done other than by the Mooder;
2. Each Mooder shall choose her own Fámna, also those who are on the other Burgten as Mooder;
3. The Mooder at TexLand can choose her successor, but as soon as she falls before she has done that, she must be chosen at a collective council, by deliberation of all states together;
4. The Mooder at TexLand can have one and twenty Fámna and seven spinning-girls, so that there can always be seven to watch by the Fooddik, daily and at nightly. With the Fámna who serve as Mooder on other Burgten just as many;

5. Sáhwersa en fám annen gáda wil, sa mot hju-t thére moder melda, ànd bistonda to tha mánnska kéra, ér hju mith hjra tochtige ádama thát ljucht bivvlath.

6. Thju moder ànd alrek burchfám skil màn tofogjande én ànd tvintich burchhéran, sjvgun alda wisa, sjvgun alda kàmpar, ànd sjvgun alda sékàmper.

(016) 7. Ther fon skilun alle jéron to honk kéra thrim fon elik sjvgun, thach hja ne mûgon navt vpfolgath ne wertha thrvch hjara sibtal néjar sa tha fjarda kny.

8. Aider méi thré hvndred jonga burchwéar hàva.

9. Far thissa thjanesta skilun hja léra Fryas tex ànd tha éwa, fon tha wisa mannon théne wisdom, fon tha alda hérmannon thene kunst fon tha orloch ànd fond tha sêkeningar thene kunsta théer bi thát butafára néthlik send.

5. As soon as a Fám wants a spouse, she must inform the Mooder, and instantly return back to the people, before she befouls the light with her thought-rich breath;

6. To the Mooder and each BurgFám one shall add one and twenty BurgNobles: seven old Wise men, seven old Combatants, and seven old Seacombatants;

7. From these will return home annually three of each seven, but they cannot be succeeded by their relatives closer than the fourth degree;

8. Each of them can have three hundred young BurgDefenders;

9. For these services they will learn: Frya's Tex and the Éwa, from the Wise men their wisdom, from the old Nobles their art (skill) of the war and from the Seakings those arts that are necessary for sailing abroad;

10. Fon thissa wérar skilun jérlikes hvndred tobek kéra. Thach send thér svme vrlámth wrden, sa mügon hja vpper burch bilywa hjara élle léva long.
11. By thát kjasa fon tha wérar ne méi nimmen fon théra burch nén stem navt ne háva, ni tha grévetmanna jefta ôthera háveda, mán thát bláta folk alléna.
12. Thju moder et Texlánd skil mán jéva thrja sjvgun flinka bodon mith thrja twilif rappa horsa. Vppa ora burgum ek burchfám thré bodon mith sjvgun horsa.
13. Ak skil ajder burchfám háva fiftich bywara thrvch thát folk akéren. Men thérto méi mán alléna jéva sokka, thér navt abel ànd stora for wéra ner to butafárar send.

10. Of these Defenders, one hundred will come back annually. However, if some have become lamed (paralyzed), they can remain at the Burg for the rest of their lives;
11. When choosing the Defenders, no one from the Burg can have a voice (vote), not the Grévetmen or other heads (chiefs), but the naked (untitled) Folk only;
12. The Mooder at TexLand one shall give three times seven strong messengers, with three times twelve fast horses. On other Burgten each BurgFám three messengers with seven horses;
13. Also each BurgFám shall have fifty farmers, chosen by the Folk. But for that, one can only choose those, who are not able and sturdy for Defender nor for seafearer;

(017) 14. Ajder burch mot hiri selva bidruppa ànd genéra fon hjra ajn ronddél ànd fon thát dél that hju fon thát màrkjeld bürth.

15. Is thér àmman kéren vmbe vppa burgum to thjanjande ànd nil-cr navt, thàn ne méier na nén burchhér wertha, ànd dus nén stem navt ni háva, is er al burchhér sa skil hi thju ér vrljasa.
16. Sáhwersa àmman réd gért fon thére moder, tha fon éne burchfám, sa mot hi him selva melde by tha skrivwer. Thesse brangth-im by tha burchmáster. Forth mot-i néi tha létsa, thát is thène hélener. Thér mot sja jef er ák biséken is fon kvada tochtum. Is-er god séid, tha vndvath hi him selva fon sinum wépna, ànd sjvgun wérar brangath him by thére moder
17. Is thju sék vr éne státe sa ne mügon thér navt miner thàn thré bodon kvma: is-t vr-t élla Fryaslánd, thàn moton thér jeta thrja sjvgun tjuga bywésa. Thérumbe thát er nén kva formvda navt risa ne méi nor skalkhéd dén ne wrde.

(017) 14. Each Burg must support and nourish itself from its own round part and from that part that they collect from the market money;

15. Is someone chosen to serve on the Burgten and he does not want to, then he cannot become BurgNoble, and therefore have no voice. If he is already BurgNoble, then he will lose that honor;
16. As soon as someone desires counsel from the Mooder, or from a BurgFám, he must report himself to the scribe. That one will bring him to the BurgMaster. Then he must go to the létsa, that is the healer. He must look whether he is possessed by evil thoughts. If he is found to be good, he himself will remove his weapons, and seven Defenders will bring him to the Mooder;
17. Is the case about one state, then there can never be fewer than three messengers come. Is it about all of Frya's Land, then there must also be three times seven witnesses with them. Therefore, that no evil suspicions can arise or anything done underhandedly;

18. By alle sékum mot tha moder walda and njvda thát hjra barn, thát is Fryas folk, sá mét-rik bilywa as thát wésa méi. Thát is thi grátesta hjrar plichta, and vs alra vmb-er thér an to hélpande. (018) 19. Hát mán hjra by éne rjuchtlika séke anhropen vmb-er utsprék twisk annen grévetman and tha ménte, and findath hju thju séke tvivelik, sá mot hju to báte fon thér ménte spréka til thju thér frétho kvma, and thrvchtham thát bétre sy that én man vnrjucht dén wrde thán félo. 20. Kvmth hwa vmb réd and wét thju moder réd, sa ách hju tham bystonda to jévane, wét hju bystonda nén réd, sá méi hju wachtja léta sjvgun dégum. Wét hju thán nach nén réd, sa mügon hjra hinne brúda, and hjra mügon hjra selva navt biklagja, til thju nén réd bétre is thán kva réd

18. In all cases, the Mooder must supervise and take care that her children, that is Frya's Folk, remain as equally rich as possible. That is the greatest of her duties, and it is up to all of us to help her with that;

19. Has she been called upon in a right-like (legal) case to make a verdict between a GrévetMan and the community, and she finds the case doubtful, then she must speak to the gain of the community so that there will be peace, and because it is better that one man is done un-right than many;

20. If one comes for counsel and the Mooder knows counsel, then she ought to give it instantly. If she does not know a counsel instantly, then she can let them wait for seven days. If she still knows no counsel, then they can go away, and they cannot pity themselves, because no counsel is better than evil counsel;

21. Heth en moder árge réd jéven ut kvada willa, sá mot mán hjra dēja jefta ut of lándum dryva stoknaken and blát.

22. Send hjra burchhéra médeplichtich, thán dvath mán alsa mith tham.

23. Is hjra skild tvivelik jefta blát formoda, sá mot mán thér-vr thingja and spréka, is-t nédich, én and twintich wyka long. Stemth tha halfdél skildich, sá halde mán hjra vr vnskildich, twéde sá wacht mán jeta en fvl jér. Stemth mán thán alsa, sá méi mán hjra skildich halda, tha navt ni dēja.

(019) 24. Sáhwersa svme among thát thrimna send tham hjra alsa sér vnskildich méne that hjra hjra folgja wille, sá mügon hjra thát dva mith al hjara driwande and tilbara háva and nàmman acht hjam thér ovir min to achtiane, til thju thát mára dél alsa blíd kán dwála sa thát minra del.

21. Has a Mooder given awful counsel out of evil will, then she must be killed or driven out of the land naked and bare (without possessions);

22. Are the BurgNobles accomplices, then one must do the same to them;

23. Is her guilt doubtful or just suspecting, then one must deliberate and talk over that, if necessary, one and twenty weeks long. If the half-part votes guilty, then they consider her for not-guilty, two-thirds then one waits another full year. If they vote similarly, then they can consider her guilty, but not kill her;

24. As soon as there are some among the third part who assume her to be so not-guilty that they want to follow her, then they can do so with all their floating and liftable goods and no one ought to disdain them over this, since the majority part can get lost (err) just as much as the minority part.



Ména éwa.

1. Alle frya bàrn send a é.like wysa bàrn. Thérvmbe moton hja ák é.lika rjuchte hàva, alsa blid vpp-àt lánd as vpp-àth é, thàt is wéter ànd vp ella thàt Wr.alda jefth.
2. Allera mannalik méi-t wif sinra késa fréja ànd ek toghater méi efter hjra helddrvnk bjada thér hju minth.
3. Heth hwa en wif nimth, sá jéft màn hjam hus ànd wàrv. N-is thér nèn, sa mot-àt bwat wrde.
4. Is-er néi en ôther thorp gongon vmb en wif ànd wil hi thér bilywa, sá mot màn him thér en hus en wàrf jéwa bijonka thàt not fon tha hémrik.
5. Allera mannalik mot màn en àfterdél as wàrf by sina hus jéva. Tha nimman ne méi en fardél by sin hus hàva, fül min en ronddél. Alléna ief hwa en dád dén heth to ména nitha, sá méi him thàt jéven wrde. Ak méi sin jongste svn that erva. After tham mot thàt thorp that wither nima.

Collective Éwa:

1. All Frya children are born in an É-like manner. Therefore they must also have É-like rights, thus even so on the land as on the É, that is water, and on everything that Wr'Alda gives;
2. Every male can ask the wife of his choice and every daughter can marry after her hail-toast whom she loves;
3. Has he taken a wife, then one gives him a house and yard. If there is none, then it must be built;
4. Has he gone to another village for a wife and he wants to stay there, then one must give a house and a yard there, and also the benefit of the joint farmland;
5. To all males one must give a rear part as a yard at his house. But no one can have a front part at his house, much less a round part. Only if he has done a deed that is of collective benefit, then it can be given to him. Also his youngest son can inherit it. After that the village must take it again;

(020) 6. Ek thorp skil en hémrik hàva néi sina bihof ànd théne gréva skil njvda that alra ek sin dél bidongth ànd god hald, til thju tha àfter kvmmande nèn skàde navt ne lyda ne muge.

7. Ek thorp méi en màrk hava to káp ànd to vrkáp jefth to wandelja. Alle-t ôra lánd skil bwv ànd wald bilyva. Thá tha báma théra ne méi nimman navt fälla, buta ména réda ànd buta wéta thes waldgréva, hwand tha walda send to ména nitha. Thérvmbe ne méi nimman thér màster of sa.

(020) 6. Each village shall have a joint farmland according to its needs and the Gréva shall take care that everyone manures his part and keeps it in good condition, so that the successors will not suffer any damage;

7. Each village can have a market to buy and sell or to exchange. All other land shall remain agricultural and forest. But the trees there no one can cut down, without collective councils and without the knowledge of the ForestGréva, because the forests are for collective benefit. Therefore no one can be master of them;

8. As màrkjeld ne méi thàt thorp navt mår ni nimma sa tha tillifte dél fon tha skat, hor fon tha inhémar ner fon tha férhémande. Ak ne méi tha màrk skat navt ér vrsellath ne wertha as thàt ôra god.

9. Alle-t màrkjeld mot jérlikes délath wrde, thrja dégan far thére joldéi, an hvndred délun to délande.

10. Thi grévetman mit sinum grévum skil thér of büra twintich déla; théne màrk rjuchter tian déla, ànd sinum helpar, fif déla; thju folkesmoder én dél; thju gá moder fjvwer déla; thàt thorp tian déla; tha àrma, thàt is théra tham navt wårka ni kunna ni müge, fiftich déla.

8. As market money the village can take no more than the twelfth part of the treasure (proceeds), neither from the inhabitants nor from those far-living. Also the market treasure (harvest of the joint farmland) can not be sold before the other goods;

9. All market money must be distributed annually, three days before the Jol-Day, to be distributed into one hundred parts;

10. The Grévetman with his Gréva shall collect twenty parts from it. The market-righter (judge) ten parts, and his helper five parts. The FolksMooder one part, the ward-Mooder four parts. The village ten parts, the poor, that is those who cannot or are not allowed to work, fifty parts;

11. Théra, tham to mārka kvma, ne mūgon (021) navt nī wokeria, kvmath thér svm, sa is-t théra famna plicht hjam kånber to makjana in-vr thāt élle lánd, til thju hja nimmerthe kéren navt wrde to eng ampt, hward soka hávath en gíra-lik hirte, vmbe skát to garja skolde hja ella vrréda, thāt folk, thjv moder, hjara sibben ànd tho tha lesta hjara selva.

12. Is thér àmman alsa àrg that-er sjvcht-siak fja jeftha vrdéren wér vrsellath vr hél god, sa mot thene mār-k-rjuchtar him wéra ànd tha famna him noma invr-et élle lánd.

11. Those who come to the market are not allowed to (021) commit usury. If such a person comes, then it is the duty of the Fámna to make him known throughout the whole land, so that he will never be chosen for any office, because such have a vulture-like heart. In order to gather riches, they would betray everything: The Folk, the Mooder, their relatives and at last them selves;

12. Is someone so awful that he sells poisoned cattle or decayed goods for very good, then the market-righter must keep him out and the Fámna must name him throughout the whole land.

**"Those who come to the market are NOT ALLOWED TO COMMIT USURY."
~No Usury**



Here are the Ewa That Were Fixed from That, Page 35

In éra tyda hémadon Findas Folk mést algadur invr hjara moders bàrta-lánd, mit nôma ald-lánd that nw vnder-ne sé léith; hja wéron thus fér-of, thérvmbé nédon wi ák nén orloch, tha hja vdréven send ànd héinda kémon to ráwane, thá kém-er fon selva lándwér, hérmanna, kéninggar ànd orloch, vr altham kémon setma ànd uta setma kémon éwa.

In earlier times Finda's Folk lived mostly altogether in their Mooder's birthland, namely AldLand which now lies under the sea. So they were far away, therefore we also had no war. When they were driven away and came here to rob, then self-evidently there came landdefence, Heermen (Armyleaders), Kings and war. For all these came Setma and from Setma came Éwa.

Cohen ~ Kahn ~ King ~ Konig

The Finda Mongolians, led by Genghis Kahn, were on their way to wiping out Fryas lands. With his fortuitous death, saved this fate . His sons were divided and never could gain the power his father held. Genghis Kahn means Great King.



Hyr folgath tha éwa thér thérut tavlikt send.

1. Ek Fryas mot-a létha jeftha fyanda wéra mith aldulkera wàpne as-er forsinna, bikvma ànd hándtéra méi.
2. Is en boi twilif jer, sa mot-i tha sjvgunde déi miste fon sin lér-tid vmbe réd to werthande mith-a wàpne.
- (022) 3. Is hi bikvmen, sa jéve màn him wàpne ànd hi warth to wérar slágen.
4. Is hi thré jér wérar, sá wárh-i burch-hér ànd méi hi hélpa sin háwed-manna to kjasane.
5. Is hwa sjvgun jér kjasar, sá méi hi hélpa en hérman jeftha kéning to kjasane, thér to ák kéren wrde.
6. Alle thré jér mot-er ovir kéren wertha.
7. Buta tha kéning mügon alle ambtmanna wither kéren wertha, tham rjucht dva ànd néi fryas réd.

Here are the Éwa that were fixed from that:

1. Every Frya must ward off an opponent or enemy with all such weapons that he can make up (invent), obtain and handle;
2. Is a boy 12 years old, then he must miss the seventh day of his learning time to become ready (capable) with a weapon;
- (022) 3. Is he capable, then one gives him weapons and he is declared (Lit. 'knighted') a Defender;
4. Is he a Defender for 3 years, then he becomes BurgNoble and he can help to choose his headmen (chiefs);
5. Is he a choser (voter) for seven years, then he can help to choose a Heerman or King, also be chosen there to;
6. Every 3 years a chosing must take place over that;
7. Except for the King, all officials can be chosen again, who do right and according to Frya's counsel;

8. Annen kéning ne méi navt ni lônger as thré jér kéning bilywa, til thju hi navt biklywa ne méi vsa frydom to skadane.
9. Heth-i sjvgun jér rest, sá méi hi wither kéren wertha.
10. Is thi kéning thruch thene fyand fallen, sá mügon sina sibba ák néi thére ére thinga.
11. Is-er vppa sin tid ofgvngen jeftha binna sin tid sturven, sá ne méi nén sibba him vpfolgja, thér-im néiar sy sa tha fjarde kny.
12. Théra tham strida mitha wàpne an hjara (023) handa ne kunnath navt forsinna ànd wis bilywa, thérvmbe ne focht-eth néne kéning wàpne to hantéra an tha strid. Sin wisdom mot sin wàpen wésa ànd thju ljafté siura kàmpona mot sin skyld wésa.

8. A King cannot remain King for longer than 3 years, so that he cannot stick in order to harm our freedom;
9. Has he rested for 7 years, then he can be chosen again;
10. Has the King fallen due to his enemy, then his relatives can also contend for that honor;

11. Has he retired during his time or died within his time, then no relative can succeed him who is closer than the fourth degree;
12. Those who battle with weapons in their (023) hands cannot make up (invent) and remain wise, therefore it does not befit a King to wield weapons in the battle. His wisdom must be his weapon and the love for his champions must be his shield.



Here are the Rights of Mooders and Kings, Pages 36 – 37

Hyr send tha rjuchta thére moder and théra kéninggar.

1. Sahwersa orloch kumth, send tha moder hira bodon néi tha kéning, thi kéning send bodon néi tha grévetmanna vmbe lánd-wér.
2. Tha grévetmanna hropath alle burch-héra et sémne ànd birédath ho fèlo manna hja skilun stjura.
3. Alle bisluta théra moton ring néi thére moder senden wertha mith bodon ànd tjugum.
4. Thju moder léth alle bisluta gaderja ànd jéfth et guldneta, thát is thát middelta fon alle bisluta etsémne, thémitha mot màn far thát forma frèto ha ànd thene kening alsa.
5. Is thju wéra a kámp, thàn hofth thi kéning alléna mith sinum havedmanna to réda, thach thér moton àmmerthe thré burch-héra fon thére moder fòrana (024) sitta svnder stem. Thissa burch-héra moton déjalikis bodon néi thére moder senda, til thju hju wéra muge jef thér awet dén wårth, stridande with-a éwa jeftha with Fryas rédjévinga.

Here are the rights of the Mooder and the Kings:

1. As soon as war comes, the Mooder sends her messengers to the King, the King sends messengers to the Grévetmen of the land-defense;
2. The Grévetmen call all BurgNobles together and deliberate how many men they will send; 3. All their decisions must be sent quickly to the Mooder with messengers and witnesses;
4. The Mooder let all decisions be gathered and gives the gulden-number, that is the mean number, of all the decisions together. With that, one must be satisfied at first and the King also;
5. Is the defense a combat, then the King only has to deliberate with his headmen, though there must always be three BurgNobles of the Mooder sit in the front (024) without a voice. These BurgNobles must send messengers to the Mooder daily, so that she can know whether something is being done battling with an Éwa or with Frya's counsels;
6. Wil thi kéning dva ànd sina réda navt, sá méi hi thát navt vnderstonda.
7. Kvmth-ene fyand vnwarlinga, thàn mot màn dva sa thene kéning bith.
8. Nis thene kéning navt vppet pat, sá mot màn sin folgar hérich wésa of tham-is folgar alont tha lesta.
9. Nis thér nèn havedman, sá kjase màn hwa.
10. Nis thér nèn tid, sá wårpa hi him to havedman thérin weldich fèleth.
11. Heth thene kéning en frésalik folk ofslagen, sá mūgon sina after kvmande sin náma àfter hjara ajne fora; wil thene kéning, sá méi-er vppen vnbibvwade stéd en plāk utkjasa to hus ànd erv. Thát erv méi en rond-dél wésa sa grát thát hi fon alle sidum sjvgun hvndred trédun ut of sine hus méi hlapa, ér hi an sina réna kvmth.
- (025) 12. Sin jongste svn méi thát god erva, àfte tham thamis jongste, thàn skil màn that wither nimma.
6. Does the King want to do something and his counselors do not, then he cannot push through;
7. Does an enemy come unexpectedly, then one must do as the King commands;
8. Is the King not on the path (reachable), then one must obey his successor or the one who is the successor of the last;
9. Is there no Headman, then one chooses one;
10. Is there no time, then he who feels mighty throws himself up (appoints himself) as Headman;
11. Has the King warded off a terrible Folk, then his descendants can carry his name after their own. If the King wants, then he can choose a spot on an undeveloped site for house and yard.

That yard can be a round-part so large that he can walk seven hundred treads from his house on all sides before he reaches his border;
(025) 12. His youngest son can inherit the goods, after him his youngest, then one shall take it again.



Hyr send tha rjuchta aller Fryas vmbe sékur to wésande.

1. Sahwersa thér éwa vrwrocht wrde jefta néja setma tavlikt, alsa mot-et to ména nitha skén, men nàmmer to báta fon enkeldera mánniska, her fon enkeldera slachta, ner fon enkeldera státa, nach fon awet that enkel sy.
2. Sahwersa orloch kvmt ànd thér wrde husa homljat jefta sképa, hok that et sy, sy-et thrvch thene fyand, tha by ména rédum, sá ach tha ména ménta, thát is al-et folk to sémne that wither to hélene; thér vmbe that nàmman tha ména séka skil helpa vrljasa vmbe sin ajn god to bihaldane.
3. Is orloch vrthéjan, ànd send thér svm, alsa vrdéren that hja navt longer wårka ne mūgon, sá mot tha ména ménte hjam vnderhalda, by tha fèrstum achon hja forana to sittana, til thju tha jūged skil éra hjam.

Here are the rights of all Frya's to be sure (safe):

1. As soon as an Éwa is being wrought or new Setma fixed, thus it must be for collective benefit, but never for the gain of a single one of the people, nor of a single one of the tribes (lineages), nor of a single one of the states, nor of anything else that is single;
2. As soon as war comes and houses are destroyed or ships, whatever it is, is it by the enemy, or by collective decisions, then the collective community, that is all the Folk, together ought to heal it (make it whole again). Therefore, that no one will help to lose the collective properties in order to preserve his own goods;
3. Is war driven out, and some are so injured that they can no longer work, then the collective community must sustain them. At the feasts they ought to sit in the front, so that the youth will honor them;

4. Send thér wédvon ànd wéson kémon, sá mot màn hja ák vnderhalda ànd tha svna mūgon thi náma hjarar táta vpp-ira skildum writa hjara slachtha to érane.
5. Send thér svm thrvch thene fyand fat ànd kvmath hja tobàk, (026) sá mot màn hjam fèr fon thát kàmp of fora, hwand hja machton fry léten wésa by arge loftum ànd than ne mūgon hja hjara lofta navt ni halda ànd toch érlík bilywa.
6. Jef wi selwa fyanda fáta, sá brànge mon tham djap anda landa wéi, màn lérth hja vsa frya séde.
7. Lét màn hja àfternéi hlápa, sá lét màn thát mith welhéd thrvch tha fámna dva, til thju wi átha ànd frjunda winna fori létha ànd fyandun.

4. Have widows and orphans come, then one must also sustain them and the sons can write the name of their dad on their shield to honor their lineage;
5. Have some been captured by the enemy and they come back, (026) then one must take them far away from the battle, because they may have been released because of awful promises and then they cannot keep their promise and still remain honest;
6. If we ourselves capture enemies, then they are brought deep into the lands, one teaches them our Frya morals;
7. Let one them walk afterwards, then one let this be done with kindness by the Fámna, so that we win allies and friends instead of opponents and enemies.

"Let them walk afterwards, and let this be done with kindness by the Famna, so that we win ALLIES and FRIENDS instead of opponents and enemies." ~ No Slavery



From Minno's Writings, Page 38

Ut Minnos skriftun.

Sahwersa thér énman is thérmeta àrg that hi vsa swetsar birawath, morth-dedun dvat, husa barnth, mangértha skànth, hok thàt-et sy, thàt àrg sy, ànd vsa swetnata willon thàt wroken hàva, sá is thàt rjucht thàt mán thene déder fátath ànd an hjara ajn-warda déjath, til thju thér vr nèn orloch ne kvme, wérthrvch tha vnskéldiga skolde bota fori tha skéldiga. Willath hja him sin lif bihalda léta ànd thju wréka ofkápja léta, sá méi (027) mán thàt dája. Thach is then bona en kéning, grévetman, gréva hwa thàt-et sy, tham ovira séda mot wáka, sá moton wi thàt kwad béterja men ta bona mot sin straf há. Forth hi en érenáma vppa sine skeld fon sina éthelun, sá ne mūgon sina sibba thi náma navt lōnger ne fora. Thérvmbe thàt hi éne sibba svrg skil hàva ovira séda théra ôthera.

From Minno's writings.

As soon as there is a man so awful that he robs our neighbors, commits murder, burns houses, violates girls, whatever it is that is awful, and our neighbors want to have that avenged, then is that right that one catches the perpetrator and kills him in their presence. So that no war comes over this, through which the innocent would pay for the guilty. Do they want him to preserve his life and have the revenge bought off, then (027) one can do that. Though is the evildoer a King, Grévetman, Gréva or whatever it is, who must watch over morals, then we must better that evil, but the evildoer must have his punishment. Does he carry an honorary name of his ancestors on his shield, then his relatives cannot carry it any longer. Therefore that one relative shall have care over the morals of the others.

Éwa fara stjarar. Stjarar is thi èrenoma théra butafarar.

1. Alle fryas svna hàva likka rjuchta, thérvmb mügon álle flinka knápa hjara self as butafárar melda by tha ôldermôn ànd thisse ne méi him nit ofwisa, wara thát er nèn sted is.
2. Tha stjarar mügon hjara ajn måstrun noma.
3. Tha kápljvd moton kéren ànd binomath wertha thrvch tha ménte thér-et god héreth ànd tha stjarar ne mügon thér by nèn stem hàva.
4. Jef mån vppe réis bifinþ thát thene kéning àrg jefta vnbikvmmen is, sá mügon hja en ôra nimma; kvmon hja tobák, sá méi thene kéning him self biklagja by tha ôldermôn.

Éwa for Steersmen. Steersmen is the honorary name of the seafearers.

1. All Frya's sons have equal rights, therefore all hefty fellows can report themselves as seafearer to the elderman, and he cannot turn him away, except when there is no place;
2. The Steersmen can name their own masters;
3. The merchants must be chosen and named by the community to which the property belongs to, and the Steersmen cannot have a voice therein;
4. If on a voyage one finds that the King is awful or incapable, then they can take another. Have they come back, then the King can pity himself (complain) to the elderman;
5. Kvmth thér fláte to honk ànd sin thér báta, sá moton tha stjarar thér of en (028) thrimene hàva, althus to délande, thi witkéning twilf môn-is déla, thi skolt by nacht sjugun déla, tha bôtmônna ek twa déla, thi skiprun ek thré déla, that ôra skip-is folk ek én dél. Tha jongste prentar ek en thrimnath, tha midlosta ek en half-dél ànd tha ôldesta ek en twédnath.
6. Sin thér svme vrlameth, sá mot-a ména ménte njvda far hjara lif, ák moton hja fõrana sitta by tha ména fërsta, by huslika fërsta, já by alle fërsta.
7. Sin thér vppa tocht vmkume, sá moton hjara néstun hjara dél erva.
8. Sin thér wédven ànd wéson fon kvmen, sá mot thju ménte hja vnderhalda; sin hja an évre kase felth, sa mügon tha svna thi nôma hjarar táta vppira skeldun fora.

5. Has the fleet come home and are there gains, then the Steersmen must have thereof a (028) third part, to be distributed thus: the Wiking twelve man-parts, the Scout-at-night seven parts, the boatmen each two parts, the skippers each three parts, the other shipFolk each one part. The youngest apprentices each one-third, the middle ones each a half part and the oldest each a two-thirds;
6. Are there some lamed (paralized), then the collective community must take care for their life, also they must sit in front at the collective feasts, at domestic feasts, yes at all feasts;
7. Have some perished on the journey, then their nearest must inherit their part;
8. Have widows and orphans come from this, then the community must support them; are they felled in a battle, then the sons can carry their dad's name on their shields;

9. Sin thér prentara forfaren, sa moton sina erva en él mannis dél hàva.

10. Was hi forséith, sá méi sin brud sjugun mannis délun aska vmbe hira fryadulf en stén to to wjande, mar thàn mot hja for tha ére wédve bilyva léva lōng.

11. Sahwersa en ménte en flâte to réth, moton tha rédar njvda fára beste liftochtun ànd fàr wif ànd bàrn.

12. Jef en stjurar of ànd àrm is, ànd hi heth hus nach erv, sá mot im that jon wertha. Nil hy nén hus nach erv, sa mügon sin frjundun hem tus néma ànd thju ménte mot et bétera néi sina stàt, wara thàt sin frjunda thene báta wéigerja.

9. Have apprentices died, then their heirs must have a whole man's part;

10. Was he betrothed, then his bride may ask seven man's parts to dedicate to her lover a stone, but then for that honor she must remain a widow, lifelong;

11. As soon as a community prepares a fleet, the shipowners must take care of best provisions and for wife and children;

12. If a Steersman is worn out and poor, and he has neither house nor yard, then that must be given to him. If he wants neither house nor yard, then his friends can take him in their house and the community must improve it according to his status, except if his friends refuse the gains.



Netlika séka ut-a néilétne skriftum Minnos.

Minno was en alde sékéning, sjaner ànd wisgírich. An tha Kréтар heth-i éwa jéven. Hi is bàrn an tha Lindawrda, ànd néi al sin witherfára heth hi thàt luk noten umbe to Lindahém to sterva.

Beneficial things from the bequeathed writings of Minno.

Minno was an old Seaking, see-er and wise-greedy (sage). To the Kréters he gave Éwa. He is a child of the Linda-Wards, and after all his experiences he enjoyed that luck to die at Linda'Heim.

1. Sahwersa vsa swethnata en dél lánd hàve jeftha wétir, that vs god tolikt, sa focht-et vs vmbe that a káp to fréja, nillath hja thàt navt ne dva, than mot màn hja that bihalda léta. That is néi Frya-his tex ànd-et skolde vnrjucht wésa to vnthandana that.

2. Sahwersa thér swethnata et sémna kyva ànd sana vr enge séka, tha vr lánd, ànd hja vs fréja en ordél to spréka, sa ach man thàt réder àfterwéja to létane, tach sa man thér navt buta ne kan, sa mot man thàt érlík ànd rjuchtférdich dva.

(030) 3. Kvmth thér hwa ànd séith, ik hàv orloch, nw most-v mi helpa; jeftha en ôra kvmth ànd séith, min svn is vnjérich ànd vnbikvmmen, ànd ik bin ald, nw wild-ik thi to wáranstew ovir hini ànd ovir min lánd stállà, til hi jérich sy, sa ach man that wéigarja, til thju wi nawt an twist ne kvme ne müge vr séka stridande with vsa frya sédum.

1. As soon as our neighbors have or know of a portion of land that looks good to us, then it befits us asking to buy it. If they do not want to do that, then one must let them keep it. That is after Frya her Tex and it would be un-right to take it out of their hands;

2. As soon as the neighbors bicker and whine together about small matters, or about land, and they ask us to speak judgment, then one ought it rather to omit. But if one cannot avoid it, then one should do so honestly and righteous;

(030) 3. Is there one coming and says: "I have war, now you must help me," or another comes and says: "My son is immature and incompetent, and I am old, now I want to install you as the guardian over him and over my land, until he is of age," then one ought to refuse that, so that we cannot get into a quarrel over matters battling with our Frya morals;

4. Sahwersa thér kvmth en vrlandisk kapman vppa tolétmàrk et Wíringga tha to Almanland ànd hi bidroght, sa warth-er bistonda màrk-béten ànd kanbér mákad trvch tha fámna invr et éle land. Kvmth-er thàn tobák, sa ne skil nimman kápja fon him, hy méi hinne brúda sa-r kvmen is. Thus, sahwersa-r kápljud kéren wrde vmbe wr-a merka to gá, jeftha mith-e flát to fārane, sa ach man alléna aldvlkera to kjasane tham mán tige by tige kànth ànd an en goda hrop stáne by tha fámna. Bérth-et navt to min that-er en àrg man mông sy, tham tha ljud bitrogha wil, sa agon tha ora thát to wérane. Het-i-t-al dén sa mot mán thát béterja, ànd thene misdédar ut of lándum banna, til thju vsa náma vral mith érane skil wertha binomath.

5. Men jef wir vs vppen vrlandiska mårkt finda, sy-et héinde jeftha fér, ànd bérth-et thát-et folk vs lét dvath jeftha bistélleth, sá agon wy mith haste héi to to slána, hwand afskén wy (031) élla agon to dvande vmbe frétho willa, vsa halfbrothar ne mūgon vs nimmer minachtja nach wána that wi ange send.

4. As soon as an overland merchant comes at the admittance- (trade) market at Wieringga there at Almanland and he cheats, then he is instantly market-banned and made known by the Fámna over the whole land. If he then comes back, then no one will buy from him. He can go away just as he has come. Thus, as soon as merchants are chosen to go over the markets, or to sail with a fleet, then one ought only to choose all such whom one knows through and through and are in a good call with the Fámna. Does it happen none the less that there is an awful man among them who wants to cheat the folk, then the others ought to keep that out. If he has already done it then one must better it, and banish the criminal from the lands, so that everywhere our name will be nameded with honorability;

5. But if we find ourselves on an overland market, be it near or far, and it happens that the Folk harms us or robs us, then we ought to strike with hasty will, for although we (031) ought to do everything for the will of peace, our half-brothers must never disdain us nor delude that we are afraid.



In min jüged hæv ik wel énis mort overa bānda théra éwa, āfter hæv ik Frya often tanked vr hjra tex, ānd vsa éthla vr tha éwa thér thérnéi tavlikt send. Wr.alda jeftha Alfoder heth mi félo jéren jéven, invr félo landa ānd séa hæv ik omme fāren ānd néi al hwa ik sjan hā, bin ik vrtjūgad that wi alléna trvch Alfoder utforkéren send, éwa to hāvande.

In my youth, I have grumbled ones a while about the bonds of the Éwa. After that, I have often thanked Frya for her Tex, and our ancestors for the Éwa which are fixed thereafter. Wr'Alda or AllFooder has given me many years, over many lands and seas I have travelled around, and from all that I have seen, I am convinced that we alone are chosen by AllFooder to have Éwa.

Lydas folk ne méi nén éwa to mākjande ni to hāldande, hja send to dvm ānd wild thérto. Félo slachta Findas send snōd enoch, men hja send girich, háchfārande, falsk, vnkūs ānd mortsjochlich. Poga blésath hjara selva vppa, ānd hja ne mūgath nawet than krupa. Forska hropath wārk, wārk, ānd hja ne dvath nawet as hippa ānd kluchtmākja. Tha roka hropath spār, spār, men hja stélon ānd vrslynath al wat vnder hjara snavela kvmath. Lik al tham is thāt Findas folk, hja bogath immer ovir goda éwa; ek wil setma mākja vmb-et kwād to wérane, men selva nil nimman theran bonden wésa. Théra hwam-his gāst that lestigoste sy ānd thértrvch sterik, tham-his hōne krējath kéning ānd tha ôra moton alwenna an sin weld vnderwurpen wésa, til en ôther kvmth thér-im (032) fon-a sétel drywet.

Lyda's Folk can neither make nor keep Éwa, they are too dumb and wild for that. Many tribes of Finda are savvy enough, but they are greedy, pompous, vicious, unchaste and murderous. Toads blow themselves up, and they can do nothing but crawl. Frogs call work, work, and they do nothing but hop and joke around. The ravens call save, save, but they steal and devour whatever comes under their beaks. Like all that is that Finda's Folk. They always boast about good Éwa, each wants to make Setma to keep out evil, but no one himself wants to be bound by it. The one whose spirit (mind) is most cunning and therefore strong, his rooster crows king and the others must become accustomed to be subjected to his might, until another comes and drives him (032) from the seat.

"Wralda or AllFooder, has given me many years, over many lands and seas I have traveled around, and from all that I have seen, I am convinced that WE ALONE are chosen by AllFooder to have EWA." ~Ewa in the Hearts of Frya

Thàt word éwa is to frán vmbe an ména séka to nomande. Thervmbe heth mán vs évin sega lért. Éwa thàt séit setma thér bi aller mánnska é.lik an hjara mod prenth send, til thju hja müge wéta hwat rjucht and vnjucht sy and hwérthvch hja weldich send vmbe hjara ajne déda and tham fon örüm to birjuchtande, thàt wil sedsa alsa náka hja god and navt misdédich vpbrocht send.

That word Éwa is too Frán to be named in collective affairs. Therefore one has taught us to say Évin (Even). Éwa that are Setma that are É-like imprinted in all people in their Mood, so that they can know what is right and un-right, and through which they are mighty to be-righten (judge) their own deeds and those of others, that is to say, thus reaching (so far as) they are brought up good and not criminal.

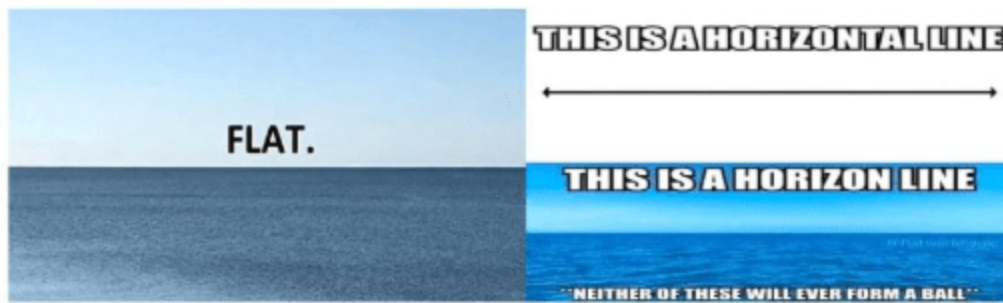
Ak is-er jet-en ôra sin an fäst. Éwa seit ak, é.lik wéter-lik; rjucht and sljucht as wéter that thrvch nén stornewind jeftha awet owers vrstoren is. Warth wéter vrstoren, sa warth-et vnéwa, vnjucht, men et nygt évg vmbe wither éwa to werthande, that léith an sin fonselvhéd, alsa tha nygung to rjucht and frydom in Fryas bern leith. Thessa nygung hàvath wi trvch Wr.aldas gást, vsa foder, thér in Fryas bern dogth, thérvmbe skil hju vs ak évg biklywa. Éwa is ak thet ôra sinnebyld fon Wr.aldas gást, thér évg rjucht and vnforstoren bilywath, afskén-et an lichéme àrg to géit.

Also there is yet another sense (meaning) attached. Éwa are also É-like, water-like (like water): right, and un-right as water that has been disturbed through a storm wind or whatever else. If water is disturbed, then it becomes un-Éwa, un-right, but it eternally inclines to become Éwa again. This lies in its self-evidentness, just as the inclination to right and freedom lies in Frya's children. We

have this inclination because of Wr'Alda's spirit, our Fooder, who thrives in Frya's children, therefore it shall stick to us eternally. Éwa is also the other symbol of Wr'Alda's spirit, which remains eternally right and undisturbed, although things go awful to bodies.

Spirit & Laws ~ Odd & Even ~ Od & Ewa

"That word Ewa is too Fran to be named in collective affairs. Therefore, one has taught us to say Evin (Even). Ewa that are Setma that are E-like imprinted in all people in their Mood, so that they can know what is right and unright." We know that Wralda gave His spirt Od to the Mothers and we know that Ewa are the laws.



Éwa and vnforstoren send tha màrka théra wisdom and rjuchtférdichhéd théf fon alla frémo mànniska socht and trvch alla rjuchtera biséten wrden mot. Willath tha mànniska thus setma and domar mákja, théf alan god bilywa and allerwéikes, sa moton hja élik wésa to fara alle mànniska; (033) néi thisse éwa achath tha rjuchtera hjara ordél ut to kéthande.

Éwa and undisturbed are the marks of the wisdom and righteousness that have to be sought by all righteous people and be possessed by all righters (judges). Do people thus want to make Setma and Domar, which remain good forever and everywhere, then they must be É-like for all people. (033) According to these Éwa the righters ought to speak their judgment.

RIGHTER~ RICHTER~ JUDGE

Is théf eng kwád dén, hwérvr nén éwa tavlikt send, sa mot màn éne ména acht bilidsa; théf ordélth màn néi tha sin théf Wr.aldas gást an vs kéth vmbe over ella rjuchtférdich to birjuchtande, althus to dvande ne skil vs ordél nàmmer fálikant ut ne kvma.

Has any evil been done, for which no Éwa are fixed, then one must convene a collective council. There one judges according to the sense/meaning that Wr'Alda's spirit speaks in us, to be-righten (judge) righteous over everything. Thus doing so, our judgment shall never come out (end up) disastrous.

Ne dvath màn nén rjucht men vnrjucht, alsa rist théf twist and twispalt emong tha mànniska and státa, théfut sprût inlandiska orloch, hwérthrvch ella homljath and vrdären wårth. Men, o dvmhéd. Dáhwila wi to dvande send ekkorum to skádane, kvmth-et nidige folk Findas mith hjara falska presterum jvw háva to ráwande, jvw toghatera to skándane, jvw sEDA to vrdva and to tha lesta kláppath hja slávona banda om jahwelikes frya hals.

Now if one does not do right but un-right, then quarrel and discord will arise between the people and states. From this sprouts inland war, which destroys and depraves everything. But oh stupidity. While we are busy doing each other harm, the angry Folk Finda's with their false priests will come to rob your belongings, violate your daughters, undo (corrupt) your morals and at last they clap slave-bands around everyone's Frya neck.

"While we are busy doing each other harm, the angry Folk Finda's with their false priests will come and rob your belongings, violate your daughters, undo (corrupt) your morals and at last they clap slave bands around everyone's Frya neck."



2. From the Writings of Minno (Hellenja- Minerva), Pages 43 – 46

2. Ut-a skrifta Minnos.

Tha Nyhellénia tham fon hira ajn nôme Min-erva héte, god séten was ànd tha Krékalander hja to met even hêrde minade as vs ajn folk, thá kémon thér svme forsta ànd pretera vppe-ra burch ànd fréjon Min-erva hwér of hjra erva léjon. Nyhellénia andere, mina erva drég ik om in mina bosm, hwàt ik urven hàv is ljafde vr wisdom, rjucht ànd frydom, hàv (034) ik tham vrléren, alsa ben ik é.lik an tha minniste jvvar slávonena. Nw jév ik réd vm nawet, men than skold ik vrkápja tham.

2. From the writings of Minno.

When Ny'Hel'Lénja, who from her own name was called Min'Erva (My'Inheritance), was well settled and the Krékalanders loved her as much as our own Folk, then there came some principals and priests on the Burg and asked Min'Erva where her inheritance lay. Ny'Hel'Lénja answered: "My inheritance I carry with me in my bosom. What I have inherited is love of Wisdom, Right and Freedom, have (034) I lost them, then I am É-like to the lowest of your slaves. Now I give counsel for nothing, but then I would sell it."

Tha héra gvngon wéi, ànd hripon al lakande, jvwer héroga thjanra, wisa Hellénia. Thach thérmitha miston hja hjara dol, hwand thát folk thát hja minnade ànd hja folgade, nam this nôme to-n ére nôme an. Tha hja ságon thát hjara skot mist héde, thá gvngon hja hja bihlvda ànd séidon thát hju-t folk hexnad héde, men vs folk ànd tha goda Krékalandar wérde aller wéikes that-et laster wére.

The nobles went away and shouted out while laughing: "Your obedient servants, wise Hel'Lénja." However, thereby they missed their goal. Because that Folk who loved her and followed her took this name as an honorary name. When they saw that their shot had missed, then they went on to accuse her and said that she had bewitched the Folk. But our Folk and the good Krékalanders claimed everywhere that it was slander.

Enis kémon hja ànd frégon, as thv thàn nèn thjonster ne biste, hwat déist thàn mitha àjar tham thv altid bi thi heste. Min-erva andere, thisse àjar send that sinebyld fon Fryas rédjévinga, wérin vsa tokvmste forholen hléit ànd fon él thàt mǎnneskalik slachte; tid mot hja utbroda ànd wi moton wáka thàt-er nèn léth an ne kvmth. Tha pretera, god séid; men hwérto thjanath thene hund an thina féra hand. Hellénia andere, heth thene hǎrder nèn sképer vmbe sin kidde at sémene to haldande? hwat thene hvnd is inna thjanest thes sképhårder, bin ik in Fryas tjanest, ik mot ovir Fryas kidde wáka.

Once they came and asked: "Then if you are not a deceiver, what then do you do with the eggs that you always carry with you?" Min'Erva answered: "These eggs are the symbol of Frya's counsels in which our future lies hidden and of the whole of human kind. Tyd must hatch them and we must watch that no harm comes to them." The priests: "Well said. But for what serves the dog on your right hand?" Hel'Lénja answered: "Does the shepherd not have a sheepdog to hold his herd together? What this dog is in the service of the shepherd, I am in Frya's service. I must watch over Frya's herd."

That likath vs god to, sédon tha pretera; men seg vs, (035) hwat is thju bitjvtenise fon thi nachtule, ther immer boppa thin hole sit, is that ljuchtskvwande djar altomet thet téken thinra klársjanhéd. Néan andere Hellénia, hi helpt my hügja that er en slach fon mǎnniska ovir hirtha omme dwálth, thér evin lik hi in kårka ànd hola héma; thér an tjuster frota, tach navt as hi, vmb vs fon mûsa ànd ôra plåga to helpane, men renka to forsinna, tha ôra mǎnniska hjara witskip to ráwane, til thju hja tham to bétre müge fáta vmber slavona fon to mǎkjande ànd hjara blod ut to sùgane, even as vampyra dva.

"That seems good to us," said the priests, "but tell us (035) what is the bedietness (meaning) of the night-owl that always sits on your hat? Is that light-fearing animal ultimately the sign of your clear-sightedness?" "No," answered Hel'Lénja, "he helps me remember that there is a kind of people wandering over Earth, who just like him reside in churches and holes, rooting in darkness. Though not like him to help us from mice and other plagues, but to make up scams, to rob other people of their science, so that they then can take the better ones to make slaves of them and suck their blood, just like vampires do."

Enis kémon hja mith en benda folk. Pest was over-et land kvmen, hja séidon, wi alle send to dvande, tha goda to offerja, til thju hja pest wéra müge. Nilst thv then navt ne helpa hjara grimskip to stilane, jeftha hethste pest selva ovir-et lánd brocht mith thinra kunsta. Néan séide Min-erva, men ik ne kǎn néne goda, thér àrg dvande send; thérvmbé ne kan ik navt fréja jef hja beter wrda willa. Ik kǎn én gode, thàt is Wr.aldas gást; men thrvch tham er god is, dvath-er ák nen kwád.

Once he came with a band of Folk. Plague had come over the land. They said: "We all are busy to do sacrifices to the gods, so that they can keep out the plague. Will you not then help to still their grimness? Or have you yourself brought the plague over the land with your arts?" "No," said Min'Erva, "but I know of no gods who are awful-doing. Therefore I cannot ask if they want to get better. I know of one Good, which is Wr'Alda's spirit. But because he is Good, he also does no evil."

Hwanath kvmth-et kwád thán wéi, fréjath tha pretera. Allet kwád kvmth fon jow ánd fon thére dvmhéd théra mánnska, tham hjara selva fon jow fensa léta. Jef thín drochten thán sá bjustre god is, wérvmb wérther-et kwád thán navt, fréjath tha pretera. Hellenia andere, Frya het vs (036) vppe wéi brocht ánd thenc kroder thát is tid, tham mot thát ovriga dva. With alle rampum is réd ánd help to findande, tha Wr.alda wil thát wi hja selva soka skilon, til thju wi sterik skile wertha ánd wis. Nillath wi navt, thán lét-er vsa trul ut trulla, til thju wi skilon erfára, hwat néi wisa dédum ánd hwat néi dvma dédum folgath.

"Then whence does evil come from?" Asked the priests. "All evil comes from you and from the stupidity of the people who let themselves to be feigned by you." "If your drochten is so especially good, why does he not keep out the evil?" Asked the priests. Hel'Lénja answered: "Frya has taken us (036) on our way and the Krooder, that is Tyd, that must do the rest. For all disasters there is counsel and help to be found. The Wr'Alda wants that we ourselves shall seek them, so that we will become strong and wise. Do we not want, then he lets us ulcerate the ulcer, so that we shall experience, what follows after wise deeds and what (follows) after dumb deeds."

"Wr'alda wants that we ourselves shall see them (counsel), so that we will become strong and wise. Do we not want, then he lets us ulcerate the ulcer, so that we shall experience what follows after wise deeds and what (follows) after dumb deeds." ~FREE WILL



Tha séide-ne forst, ik skolde wána, that wère betre, that to wérande. Hwel mǫglik, andere Hellénia, hwand than skolde tha mǫnniska bilywa lik tǫmade sképa; thv ǫnd tha pretera skolde-r than hoda willa, men ǫk skéra ǫnd néi thére slacht benke fora. Tach alsa nil-t vs drochten navt, hi wil that wi ekkorum helpa, men hi wil ǫk thát jahweder fry sy ǫnd wis wrde. Thát is ǫk vsa wille, thérvmbé kjasth vs folk sin forsta, gréva, rédjévar ǫnd alle bása ǫnd mástera ut-a wisesta théra goda mǫnniska, til thju allemǫnnalik sin best skil dva vmbe wis ǫnd god to werthande. Althus to dvande skilun wi énis wéta ǫnd anda folka léra, that wis wésa ǫnd wis dva alléna léith to salichhéd.

Then the principal said: "I would delude, it would be better, to keep that out." "Well possible," answered Hel'Lénja, "for then the people would remain like tame sheep. You and the priests would then want to shepherd, but also shear and lead to the slaughterbench. That thus our drochten does not want. He wants that we help each other. But he also wants that every one is free and becomes wise. That is also our will, therefore our Folk chooses their principals, Gréva, counselors and all the bosses and masters from among the wisest of the good people, so that all people shall do their

best to become wise and good. Thus doing so, we shall one day know and teach the Folks that being wise and doing wise alone leads to Salvation (= also Sélichness)."

That likt en ordél, séidon tha pretera, men aste nv ménste, that pest thrvch vsa dvmhéd kvmth, skolde Nyhellénia thàn wel sa god wésa wille, vmbe vs ewat fon thát nya ljucht to lénande, hwér vppa hju sa stolte is. (037) Jes séide Hellénia; tha rokka ǫnd ôra fūglon kvmath alléna falla vp vvl ás, men pest minth navt alléna vvl ás, men vvla séd, plegum ǫnd fangnisa. Wilstv nv that pest fon-i wika ǫnd na wither ne kvma, thàn mostv tha fangnisa wéi dva, ǫnd that i alla rén wrde fon binna ǫnd fon bûta.

"That likens a judgment," said the priests, "but if you now mean that plague comes through (due to) our stupidity, would Ny'Hel'Lénja then be so good as to lend us some of that new light of which you are so proud." (037) "Yes," said Hel'Lénja, "the ravens and other birds only come to attack on foul carrion. But plague loves not only foul carrion, but foul morals, customs and prisons. Now if you want plague to depart from you and does not come again, then you must do away with the prisons, and that you all become pure from inside and from outside."

Wi willath biláwa thát thin réd god sy, séidon tha pretera, men seg vs, ho skilum wi thér alla mǫnniska to kréja, thérvnder vs weld send. Tha stand Hellénia vp fon hira sétel ǫnd kéth: Tha muska folgath thene séjar, tha folka hjara goda forsta, thérvmbé ach-stv to bijinnande mith thin selva ǫlsa rén to mǫkjande, that stv thinna blikka in ǫnd utward méi rjuchta svnder skámrád to werthande to fara thin ajn mod. Men in stéde fon thát folk rén to mǫkjande heste vvla férsta utfonden, hwér vppa thát folk alsanáka sūpth, that hja to lesta lik tha barga annath slip frota, vmbe that stv thin vvla lusta bota méi.

"We want to believe that your counsel is good," said the priests, "but tell us: How shall we get all the people to that who are under our might?" Then Hel'Lénja rose from her seat and spoke: "The sparrows follow the sowers, the Folks their good principals. Therefore you ought to begin by making yourself so pure so that you can righten your gazes in and outwardly without becoming red of shame in front of your own Mood. But instead of making the Folk pure, you have invented foul feasts, at which that Folk suppers so lavishly, that they at last like the pigs root through the silt so that you can indulge your foul lusts."

Thát folk bigost to jolande and to spotande. Thér thrvch ne thuradon hja nén strid wither an to spinnande. Nv skolde ajder wána, thát hja vral-et folk to hápe hropen héde vmbe vs algadur to-t land ut to driwande. Néan an stéde fon hja to bihluda gvngon hja allerwéikes, ák to tha héinde Krékalana til tha Alpa ut to kéthane, thát et thene allervrste drochten (038) hágth héde sin wisa toghater Min-erva, to nômth Nyhellénia émong tha mánnska to sendane in overa sé mith-en ulk, vmbe tha manniska gode réd to jévane and that allermannalik, thér hja héra wilde, rik and lukich skolde wertha, and énis bás skolde wertha ovir alle kéningkrik irtha.s.

Hira byldnese stáldon hja vppe hjara áltárum, jeftha hja vrsellade-t anda dvma mánnska. Hja kéthon allerwéikes réd-jévinga, thér hju nimmer jéven héde, and táladon wondera, thér hju ná dén héde.

That Folk began to yell and mock. Because of that she dared not to spin the battle on again. Now everyone would delude that they had called the Folk to heap (together) everywhere to drive us all together out of the land. No, instead of accusing her they went in all directions, also to the near Krékalands as far as the Alps, proclaiming that it had pleased the supreme drochten (038) to send his wise daughter Min'Erva, to be called Ny'Hel'Lénja, among the people, from over the sea with a cloud, in order to give good counsel to the people, and that all people who would want to hear her would become rich and lucky (happy), and would one day become boss over all kingdoms of the

Earth. Her images they set up on their altars, or they sold them to the dumb people. They spoke counsels everywhere that she had never given, and told miracles she had not done.

“Her images they set up on their altars, or they sold them to the dumb people. They spoke counsels everywhere that she had never given, and told miracles she had not done.” Fryans did NOT worship humans or any other false idols. They only bent the knee to Wralda.



Thrvch lesta wiston hja-ra selva master to mákjande fon vsa éwa and setma, and thrvch wankéthinga wiston hja alles to wisa and to vrbruda. Hja staldon ák fámma vnder hjara hode, tha skinber vndere hoda fon Fasta vsa forma ére moder, vmbe over thát frána ljucht to wákane. Men thát ljucht héde hja selva vpstoken, and in stéde fon tha fámkes wis to mákjande, and afternéi émong thát folk to senda, ta sjaka to lévande and tha barm to lérande, mákadon hja-ra dvm and dimme bi-t ljucht and ne machten hja ná buta ne kvma.

Through ruses they managed to make themselves master (get ownership) of our Éwa and Setma, and through mal-speaking (twisting) they managed to alter and spoil everything. They also installed Fámna under their guard, but seemingly under the guard of Fasta, our former HonorMooder, to watch over the Frána light. But that light they themselves had lit up, and instead of making the Fámkes wise and then sending them among the Folk, care for the sick and teach the children, they made them dumb and dim by the light, and they were not allowed to go outside.

Ak wrdon hja to rédjévstare brukath, tach thi réd was by skin ut hjara mvlun; hwand hjara mvla wéron navt owers as tha hropar, hwér trvch tha presterá hjara gértá utkéthon. Tha Nyhellénia fallen was, wilden wi en ore moder kjasa, svme wildon néi Texlánd (039) vmbe thér éne to fréjande, men tha presterá tham by hira ajn folk thát rik wither in héde, nildon that ni hengja and kéthon vs by-ra folk as vn-frána ut.

They were also used as counselors, but that counsel was by appearances from their mouth. For their mouths were nothing but the shouters through which the priests spoke out their desires. When Ny'Hel'Lénja had fallen, we wanted to choose another Mooder. Some wanted to go to TexLand (039) to ask for one there. But the priests, who with their own Folk had retaken that dominion, would not allow it and spoke out about us among their Folk as un-frána.

3. From the Writings of Minno, Page 47

3. Ut-a skrifta Minnos.

Tha-k althus wéi faren was mith mina ljd fon Athenia, kémon wi to tha lesta an en é.land thrvch min ljd Kréta héten vm-a wilda kréta tham et folk anhyv by vsa kvmste. Tha as hja sagon thát wi nén orloch an-t skéld foron, wrdon hja mak, alsa-k et lest far en bota mit yserark en havesmode and en stada land wandelde. Thach tha wi en stut séten héde and hja spérádon that wi nén slavona néde, tha wéron hja vrstálath, men tha-k-ra nw talt héde that wi éwa hédon élik to birjuchtande vr alla, tha wilde-t folk ák fon sokka há. Tach skérs hédon hja tham, jefta thát élle land kém anda tís. Tha forsta and presterá kémon bárja, that wi hjara tjvth overhérich mákad héde and thát folk kém to vs vmbe hul and skul.

3. From the writings of Minno.

When I had thus sailed away with my folk from Athenia, we came at last to an É-land (island) called Kréta by my folk, because of the wild cries (kréta) the Folk raised at our arrival. Then, seeing that we had not making war in our shield (on our mind), they became meek, so that at last I exchanged for a boat with iron tools a portmouth and a piece of land. Yet when we had settled for a time and they detected that we had no slaves, then they were amazed. But when I had told them that we had Éwa to be-righten (judge) É-like over all, then the Folk also wanted to have such. Though hardly had they had any, or the whole land came to the table (ended in chaos). The principals and priests came complaining that we had made their diet (Folk) disobeying, and the Folk came to us for help and refuge.

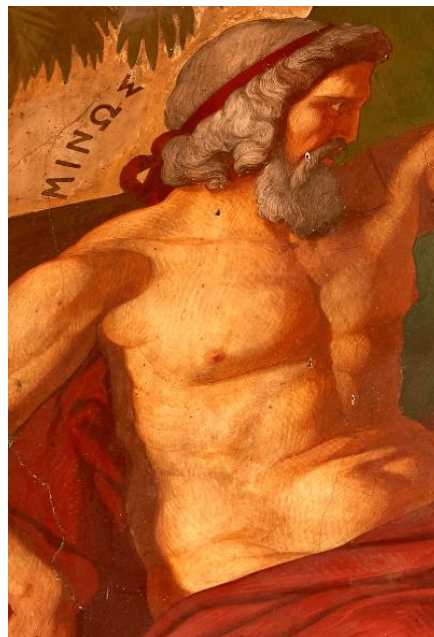
Tach thá tha forsta sagon thát hja hjara rik vrljasa skolda, thá jévon hja thát folk frydom ànd kémon to my vmb-en ésega bok. Thach thát folk was nèn frydom wenth ànd tha héra bilévon welda néi that ir god thochte. Thá thi storn vvr wér, bigoston hja twispalt among vs to séja. Hja séidon to min folk that ik hjara help anhropen héde vmbe standfäst kéning to werthande. (040) Enis fand ik gif in min met, thá as er énis en skip fon-t Fli by vs vrséilde, ben ik thérmith stolkens hinne brith.—Tach min witherfara to létande, sa wil-k mith thesa skédnesa alléna séga, that wi navt müge héma mith et Findas folk fon wér thát et sy, hwand thát hja fvl send mith falska renka, éwa (*évg. Ed.*) to frésane as hjara swéte wina mith déjande fenin.

Ende wra skrifta Minnos.

Though when the principals saw that they would lose their dominion, then they gave that Folk freedom and came to me for an É-saying (right-speaking) book. But that Folk was not used to freedom and the lords continued to rule according to that which they thought good. When that storm was over, they began to sow discord among us. They told my Folk that I had invoked their help to become steadfastly king. (040) Once I found poison in my food. Then, when a ship of the Fli ended up with us, I quietly disappeared. But leaving my experiences aside, I only want to say with these histories, that we cannot live with the Finda's Folk from wherever they are. For that they are full of false scams, eternally to be feared as their sweet wines with deadly venom.

End of Minno's writings.

Minos appears in Greek literature as the king of [Knossos](#) as early as [Homer's *Iliad*](#) and [Odyssey](#).^[2] [Thucydides](#) tells us Minos was the most ancient man known to build a navy.^[3] He reigned over Crete and the islands of the [Aegean Sea](#) three generations before the [Trojan War](#). He lived at [Knossos](#) for nine years, where he received instruction from [Zeus](#) in the legislation he gave to the island. He was the author of the Cretan constitution and the founder of its naval supremacy.^{[3][4]}



"We cannot live with the Finda's Folk from wherever they are. For that they are full of false scams, eternally to be feared as their sweet wines with deadly venom." ~ Separation of Races



Here Below are Three Knowings (Facts), Pages 48 – 49

Hir vnder send thré wéta, thér after send thissa setma makad.

1. Allera mannalik wét, thát i sin bihof mot, men wärth àmmon sin bihof vnthalden, sa nét nén man hwat er skil dva vmbe sin lif to bihaldande.
2. Alle elte minniska werthat drongen a bàrn to télande, wärth that wérth, sa nét nimman wath àrges thérof kvme mei.
3. Alrek wét thát-i fry ànd vnforléth wil léva, ànd that ôre that ák wille.

Here below are three knowings (facts), thereafter these Setma are made:

1. All the males know, that he must (do) his needs². But is someone's needs withheld, then no one knows what he shall do to hold on to his life;
2. All fertile people are being urged (have an urge) to produce a child; is that kept out, then no one knows what awful things can come thereof;
3. Everyone knows that he wants to live free and without suffering, and that others that also want.

Umbe sekur to wésande send thesa setma ànd domar makad.

Thát folk Findas heth ák setma ànd domar: men thissa ne send navt néi tha rjucht, men alléna to báta théra presterà ànd forsta, thana send hjara státa immerthe fvl twispalt ànd mord.

To be sure (safe), these Setma and Domar were made.

That Folk Finda's also has Setma and Domar. But these are not according to right, but only for the gain of the priests and principals, therefore their states are always full of discord and murder.

- (041) 1. Sahwersa imman nád heth ànd hi ne kan him selva navt ne helpe, sa moton tha fámna thát kvndich dva an tha gréva. Thérfar thát et en stolte Fryas navt ne focht thát selva to dva.
 2. Sa hwa àrm wàrth thrvch tham hi navt wàrka nil, thér mot to thát lánd ut dréven wertha, hwand tha láfa ànd loma send lestich ànd àrg tánkande: thérvmbe ách mán to wérane tham.
 3. Jahwéder jong kerdel ách en brud to séka ànd is er fif ànd twintich sa ácht-er en wif to hàva.

- (041) 1. As soon as someone has an emergency and he cannot help himself, the Fámna must make it known to the Gréva. Therefore that it does not befit a proud Frya's to do that himself;
 2. If someone becomes poor because he does not want to work, he must be driven out of the land, for the cowardly and languid are troublesome and awful-thinking. Therefore one ought to keep those out;
 3. Every young fellow ought to seek a bride, and is he five and twenty he ought to have a wife;

4. Is hwa fif ànd twintich, ànd heth er nén éngá, sa ách ek man him ut sin hus to wérane. Ta knápa áchon him te formyda. Nimth er thàn nach nén éngá, sá mot mán hin dád séga, til thju hi ut of lande brude ànd hir nén argenese néva ne méi.
 5. Is hwa wrak, thàn mot-er avbér séga, that nimman fon him to frésane nach to duchtane heth. Sá méi er kvma hwér er wil.
 6. Plécht er àfternéi hordom, sá méi-r fluchta, ne fluchter navt, sá is er an tha wréke (042) thér bitroga vrléten, ànd nimman ne méi helpa him.
 7. Sahwersa àmmon eng god heth, ànd en ôther likt that therméte that i him théran vrfate, sa mot-i thát thrja vjelda. Stélth-i jeta réis, thàn mot hi néi tha tinlánun. Wil thene bistélne him fry jéva, sá méi-r thát dva. Tha bérth et wither sa ne méi nimman him frydom jéva.

² Men must (do) his needs: Refers to testosterone which drives men to have sex

4. Is he five and twenty, and he has no spouse, then one ought to keep him out of his house. The fellows ought to avoid him. If he still does not take a spouse, then one must say (declare) him dead, so that he goes out of the land and cannot give annoyance here;
 5. Is he impotent, then he must say it publicly that no one has to fear nor to dread him. Then he can go where he wants;
 6. Does he afterwards commit whoredom, then he can flee; does he not flee, then he is left to the vengeance (042) of the deceived, and no one can help him;
 7. As soon as someone has any goods, and another likes it so much that he there of grabs (steals), then he must even the score (pay) three times. Does he steals again, then he must go to the tinmines. If the robbed one wants to give him freedom, then he can do so. But if it happens again then no one can give him freedom.

Thissa domar send makad fara nydiga mǎnniska.

1. Sa hwa in háste mode tha ut nid annen otheris léja brekth, ágna ut stát, jeftha thoth, hok thát et sy, sa mot thi létha bitallja hwat thene lédar askth. Ne kan hi hát ni dva, sá mot-er avbér an im dén wertha, sa hi an thene ôre déth. Nil hi thát navt ut ne stonda, sa mot-i him to sina burch-fám wenda, jef-i inna yser jeftha tin lána méi werka til sin skeld an sy néi thér méne dom.
2. Jef ther imman fvnden wārth alsa àrg that-i en Fryas felth, hi mot et mit sina lif bitallja. Kan sina burch-fám hin far altid nei tha tinlána helpa ér er fat wrde, sy méi thát dva.
3. Sahwersa thi bona méi biwisa mith vrkànda tju-gum that et by vnluk skén is, sa skil hi fry wésa, men bérth et jetta réis, sa mot i tach néi tha tinlánum, til thju mán thér thrvch formitha all vnerimde wréka ànd féitha.

These Domar are made for angry people:

1. If anyone in haste temper but out of anger breaks another's limbs, stabs eyes out, or tooth, whatever it is, then the assailant must pay what the sufferer demands. Well can he not do that, then publicly must be done to him what he did to the other. If he will not allow that, then he must turn to his BurgFám whether he can work in the iron or tinmines until his debt is collected according to the general rule;
2. If anyone is found who is so awful that he kills a Frya, he must pay for it with his life. If his BurgFám can help him to the tinmines forever before he is caught, she can do so;
3. As soon as the evil-doer can prove with known witnesses that it occurred by unluck (accident), then he shall be free; but if it happens again, he must still go to the tinmines, so that one through that avoids all incongruous vengeance and feuds.

(043) This send domar fara horninga.

1. Hwa en ôtheris hvs ut nid thene ráde hôn anstekst nis nén Fryas, hi is en horning mith basterde blod. Méi mǎn hin bi thér déd bifára, sa mot mǎn hin vppet fjvr werpa. Hy méi flía sa-r kǎn tach nǎrne skil-i sékur wésa fara wrékande hand.
2. Nén áfta Fryas skil ovira missléga sinra nēste málja nach kalta. Is hwa misdédoch farim selva, tha navt fréselik far en ôra, sá méi hi him selva rjuchta. Wārth-i alsa àrg that er fréslik wārth, sa mot mǎn-t anda gréva bara; men is thér hwa thér en ôther áfterbákis bitighat in stéde fon-t to dvande by tha gréva, tham is en horning. Vpper mǎrk mot-i anda péle bvnden wrde, sa that et jong folk im anspéja méi; áfter ládath mǎn him overa mǎrka, men navt néi tha tinlána, thrvch that en ére ráwer ák thér is to frésane.

(043) These are Domar for nobodies:

1. If someone out of anger sets off the red rooster (sets fire) to another one's house he is no Frya's, he is a nobody with bastard blood. Can one catch him by the deed, then one must throw him on the fire. He can flee if he can, yet never shall he be sure for avenging hands;

2. No echte Frya's shall speak ill of lapses of his nearest nor shout about it. Is he misdoing (criminal) of himself, but not terribly far and different, then he can righten himself. Does he become so awful that he becomes terrible, then one must reveal it to the Gréva. But is there anyone who underhandedly accuses another instead of doing it by the Gréva, that is a nobody. In the marketplace he must be tied to the pole so that the young Folk can spit at him. Then one leads him over the markings (of Frya'sLand). But not to the tinmines, because an honor-robber is to be feared there too;

3. Sahwersa thér énis imman wére sa àrg that i vs gvng vrréde by tha fyand, páda ànd topáda wes, vmbe vsa flíburga to náka, jeftha thes nachtis thérin to glupa, tham wére alléna wrocht ut Findas blod. Him skolde mån mota barna. Tha stjurar skoldon sin màm ànd al sina sibba néi en fér éland mota brànga (044) ànd thér sin ask forstuva, til thju-r hyr nén feninige krûdon fon waxa ne müge. Tha fámna moton than sin nám utspéja in vr al vsa státa, til thju nén bàrn sin nám ne kréje ànd tha alda him müge vrwerpa.

3. As soon as there is someone, so awful that he went to betray us to the enemy, pointing out paths and inroads in order to reach our FlíBurgten, or to sneak into them at night, those are wrought only from Finda's blood. He shall have to be burned. The Steersmen shall have to bring his mom and all his relatives to a distant island (044) and scatter his ashes there, so that no venomous herbs can wax from that here. The Fámna then must spit out his name over all our states, so that no child receives his name and the old can throw it out.

Orloch was vrtigen, men néd was kvmen an sin stéd.

Nw wéron hyr thré mǎnniska thér ek en buda kéren stélon fon as vndergane éjnhéra. Tha hja wrdon alle fat. Nw gong thene érosta to ànd brocht thene thjaf by tha skelte. Tha fámna thér-vr kéthande séidon allerwéis, that i dén héde nêi rjucht. Thi ôra nom thene thjaf thát kéren of ànd léth im forth mith fréto. Tha fámna séidon, hi heth wel dén. Men thi thredde éjnhér gvng nêi tha thjaf sin hus thá. Asser nw sach ho néd thér sin sétel vpstálth héde, thá gvng hi tobàk ànd kérde wither mith en wéin fol nédthreftum, thér hi néd mith fon thére héd of driwe. Fryas fámna hédon by him omme wá Rath ànd sin déd an dat évge bok skréven, dahwile hja al sina léka utfácht héde. Thju éremoder was et séid ànd hju lét het kvndich dva thrvch thát éle lánd.

War had been driven out, but emergency had come in its place.

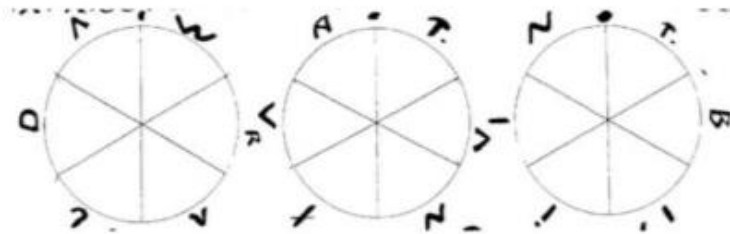
Now here were three people who each stole a pouch of corn, from the owners below. For they were all caught. Now the first went and brought the thief to the scout. The Fámna who spoke about it all said that he had done according to right. The other took away the thief's corn and left him further with peace. The Fámna said he had done well. But the third owner went to the thief his house. As he now saw how emergency had set up its seat there, then he went back and returned again with a cart full of emergency-necessities, with which he drove emergency from the hearth. Frya's Fámna had it widely appreciated of him and had written his deed in the eternal book, while they wiped out all his leaks (mistakes). The HonorMooder was told and she let it be known through the whole land.



What Here Stands Below Is Written on the Wall of the Waresburg, Pages 52 – 53

(045) That hyr vnder stat is in ut tha wagar thére Waraburgh writen.

(045) What here stands below is written on the wall of the WaresBurg.



Hwat hyr boppa ståt send thi tékna fon thåt jol. Thåt is thåt forma sinnebild Wr.aldas, ák fon t-anfang jeftha-t bijin, wérut tid kém, thåt is thene Kroder théer évg mith thåt jol mot ommehlápa.

What is standing above are the signs of the Jol. That is the form (basic) symbol Wr'Alda's. Also of the Commencement or the Beginning, from which came Tyd, that is the Krooder that eternally must go around with the Jol.

JOL = YULE = WHEEL *Notice that Frya had the WHEEL (YULE) from the beginning, whereas Lyda ONLY had the "wheel" when introduced to them by Fryans.

Thana heth Frya thåt standskrift mákad, thåt hja brukte to hira tex. Thá Fàsta éremoder wére, heth hju-r thåt run jeftha hlápande skrift fon mákad. Ther Witkéning thåt is Sékéning, Godfréjath thene alda heth théer as vndergana telnomar fon mákad fár stand ànd runskrift béde. T'is thérvmbé navt to drok thåt wi-r jérliks énis fést vr fyrja. Wy mügon Wr.alda évg thank towya thåt hi sin gást sa herde in vr vsa éthla heth fára léttn.

After that Frya made the standing script that she used for her Tex. When Fàsta was HonorMooder, she made it into the run also walking script. The Witking, that is Seaking, Godfréjath the elder made from it the below standing counting numbers (numerals) for standing and runscript both. Therefore, it is not too exaggerated that we annually celebrate a feast for it. We can bestow eternal thanks to Wr'Alda that he let his spirit as shepherd hover over our ancestors.

Vnder hira tid heth Finda ák en skrift utfvnden, men thát wére sa hágfárende ánd fvl mith frisla ánd krolum, thát tha afterkvmanda thérof thju bitjudnese ring vrléren háve. Afternéi hávon hja vs skrift léred binoma tha Finna, tha Thyrjar ánd tha Krekalander. Men hja niston navt god, thát-et fon et jol mákad was ánd that-et thérumbe altid skréven (046) wrde moste mith son om. Thérby wildon hja thát hjara skrift vnlésbér skolde wésa far ora folkum, hwand hja hávath altid hémnesa. Thus to dvanda send hja herde fon-a wis rákath, thérmétha, that ta bárn tha skriftun hjarar aldrum amper lésa en mûga; dahwile wy vsa alderaldesta skriftun évin réd lésa mûga as théra thér jester skréven send.

During her time Finda also invented a script, but it was so pompous and full of curls and whirls, that the descendants have quickly lost the bedietnesses (meanings) thereof. Then they have learned our writing namely the Fins, the Thyrjers and the Krékalanders. But they did not know well that it was made of the Jol and that therefore it must always be written (046) with the sun round. In addition, they wanted that their writing would be illegible to other Folks, for they always have secrets. Thus in doing so they went hard off the wise (go astray), to such an extent, that the children can barely read the writings of their parents; whereas we can read our very oldest writings as well as those that were written yesterday.

Hir is thát stand skrift, thérvnder thát run skrift, forth tha tálnomar a byder wisa.

Here is the standing script, below it the run script, furthermore the numbers in both ways.



(The modern letters and numbers written with thin lines were added later and do not belong to the original text. Ed.)

That stét vp alle burgum eskréven.

Ér thére àrge tid kém was vs lând thât skénneste in wr.alda. Svnne rés hager ànd thér was sjelden frost. Anda báma ànd tréjon waxton frügda ànd nochta, thér nw vrléren send. Among tha gars-sédum hedon wi navt alena kéren, ljaver ànd blyde, men ák swete thér lik gold blikte ànd thât mán vndera svnnastreála bakja kvste. Jéron ne wrde navt ne telath, hwand thât éne jér was alsa blyd as et ôthera.

This stands written on all Burgten:

Before the awful time came, our land was the most beautiful in wr'alda (the world). The sun rose higher and there was rarely frost. On the trees and bushes fruits and nuts waxed, which are now lost. Among the grass seeds we had not only corn, clover and blyde, but also sweet ones that shone like gold and that one could bake under the sun's rays. Years were not counted, because the one year was as happy as the other.

The Golden Age

A time of "Paix (PEACE) & Veilleichteit (REST), and Lijf (LIFE) and Liberteit (CREATION)". Where "years were not counted, because the one year was as happy as the other." ~ Spring



The Iron Age

Today, we are in the Iron Age, the last age, Winter, the bottom of the cycle, the lowest Age. Anyone with eyes can see how low humanity has descended.



The New Great Flood

An tha éne side wrdon wi thrvch Wr.aldas sé bisloten, hwérvp nén folk buta vs navt fara ne mochte nach kvnde. Anda ôre side wrden wi thrvch thât bréde Twisklând vmtunad, hwér thrvch thât Findas folk navt kvma ne thvradon, fon ovira tichta walda ànd ovir it wilde kwik. By morne paldon wi ovir it uter ende thes aster-sé, by évind an thene middelsé, alsa wi buta tha littiga wel twelif gráta swete rinstrama hédon, vs thrvch Wr.alda jéven vmb vs lánd elte to haldane ànd vmb us wigandlik folk tha wéi to wisana néi sina sé. Tha owira thissar rin strama wrdon tomet algadur thrvch vs folk biséton, (048) ák tha fjelda ànd thju Réne fon-t éna enda alon et ôre ende thá.

On one side we were enclosed by Wr'Alda's sea, where upon no Folk outside us was allowed or able to sail. On the other side we were gardened off by the wide Twiskland, where through Finda's Folk did not dare to come, because of the dense forests and because of the wild animals. In the morning we staked out over the far end of the Easter-sea, in the evening at the Middlesea. Thus, besides the small ones, we had twelve large sweet ryn-streams, given to us by Wr'Alda to keep our land fertile and to point our adventurous Folk the way to his sea. The shores of these ryn-streams were ultimately altogether occupied by our Folk, (048) also the fields and the Reine from the one end untill the other end.

Tojenst-vr tha Dénamarka ànd that Juttarlánd hédon wi folkplantinga mith en burchfám, dána wonon wi káper ànd yser, bijvnka tár, pàk ànd svma ôr bihof. Tojenst vr vs formélich Westland thér hédon wi Brittanja mith sina tinlána. Brittanja thât was thât lánd théra bannalinga, thér mith hulpe hjarar burchfám wéi brith wéron vmbe hira lif to bihaldana. Thach for that hja navt tobàk kvma ne skolde, warth er érost en B to fára hjara stèr priked, tha bana mith ráde blod farve ànd tha ôra misdédar mith bláwe farve. Buta ànd bihalva hédon vsa stjurar ànd kápljvd meni loge anda héinde Krékalanda ànd to Lydia. In vr Lydia thér send tha swarta minniska. Thá vs lánd sá rum ànd grát wére, hédon wi félo asondergana námon.

Opposite the Denmarks and the Juttersland we had Folk-settlements with a BurgFám. There we won copper and iron, as well as tar, pitch and some other needs. Opposite our former Westland there we had Brittanja with its tinmines. Brittanja that was the land of the banned, who were brit away (leave) with the help of their BurgFám to keep their lives. But in order that they would not come back, a B was first pricked on their foreheads. The banned with red blood paint and the other criminals with blue paint. Outside and besides that, our Steersmen and merchants had many storage places in the near Krékalands and in Lydia. In Lydia there are the black people. Since our land was so roomy and large, we had many names as written below.

"Opposite our former Westland there we had Brittanja with its tin mines. Brittanja that was the land of the banned, who were brit away (banned)". Brittanja was therefore the land of the banned. Notice too, opposite our FORMER WESTLAND, I would think that means the west part of Doggerlands, opposite to that, since "former" suggests "no longer there".

Evidence of Fryans with the B tattooed on their foreheads has been found in the Gobi desert of China. Could these be Fryans who left the tin mines of Britain and "brit away" to foreign lands?



Théra tham saton biásten tha Dénemarka wrdon Juttar héton, uthávede hja tomet navt owers ne dédon as barn-stén juta. Hja tham thér saton vppa élanda wrdon Létne héten, thrvchdam hja mést al vrléten lévadon. Alle stránd ànd skor-hémar fon-a Dénemarka alont thére Såndfal nw Skelda wrdon Stjurar, Sékàmpar ànd Angelara héton. Angelara sá héton mán to fora tha butafiskar vmbe that hja alan mith angel jefta kol fiskton (049) ànd nimmer nén netum. Théra thér thána til tha héinde Krékalánda sáton, wrdon blát Kád-hémar héten, thrvch tham hja ninmerthe buta foron. Théra thér in da háge marka sáton, thér anna Twisklanda pálon, wrdon Saxmanna héton, uthávede hja immer wépned wéron vr thát wilde kwik ànd vrwildarda Britne. Thér to boppa hédon wi tha nôma Landsáton, Mársata ànd Holt jefta Wodsáta.

Those who sat east of the Denmarks were called Jutters, because they ultimately did nothing else than collect (jut) amber. Those who sat there on the islands were called Létne, because they usually lived abandoned (left-behind). All beach and shore-dwellers from the Denmarks to the Sandfall, now the Schelde, were called Steersmen, Seacombatants and Angelars. Angelars, so one named the sea-fisherman before, because they only fished with hooks (angel) or rod (049) and never nets. Those who sat from there to the near Krékalands were just called Quay-dwellers, because they never sailed out (to the sea). Those who sat in the high marks (areas), which bordered the Twisklands, were called Saxmannen, because they were always armed for the wild animals and the gone wild Brits. There and above we had the names Land-dwellers, Lake-dwellers and Wood- or Forest-dwellers.

Angelars and Saxmannen are the Anglo-Saxons

"Angelars, so one named the sea- fisherman before, because they only fished with hooks (angel) or rod, and never nets." The Angelars became the Anglo. The Saxons used a tool similar to an ax to fell trees, the woodsmen. Hence the Anglo-Saxons were the fishermen and woodsmen of Frya.



Ho arge tid kém.

Hél thene sūmer was svnne åftere wolkum skolen, as wilde hja irtha navt ne sja. Wind reston in sina bûdar, werthrvch rék ånd stom lik sêla boppa hus ånd polon stand. Loft wårth althus drov ånd dimme, ånd inna tha hirta théra mǎnniska was blydskip nach frûchda. To midden thisre stilnise fǎng irtha an to bévande lik as hju stǎrvande wére. Berga splyton fon ekkorum to spéjande fjvr ånd logha, ôra svnkon in hira skát del, ånd thér hju érost fjelda héde; héjade hju berga vppa. Aldland trvch tha stjurar Atland hétén svnk nyther ånd thát wilde hef stápton alsanáka wr berg ånd délon, that ella vndere sé bidvlwen wére. Félo mǎnniska wrdon in irtha bidobben, ånd félo thér et fjvr vnkémen wéron, kémon thérnéi innét wéter vm.

How awful time came.

All that summer the sun was hidden behind clouds, as if she did not want to see Earth. Wind rested in its pouches, through which (because of that) smoke and steam stood like sails above house and pools. The air was thus sad and dim, and in the hearts of the people was neither happiness nor joy. In the midst of this stillness Earth began to tremble as if she was dying. Mountains split apart spitting fire and flames, others sank down into her lap, and there where she had fields before, she raised mountains up. AldLand, called Atland by the Steersmen, sank down and the wild waves stept abundantly over mountain and valleys, so that everything was burried under the sea. Many people were buried in Earth, and many who had escaped the fire, perished in the water afterwards.

(050) Navt alléna inda landa Findas spéidon berga fjvr, men ák in-t Twisk-land. Walda bǎrnadon thérthrvch åfter ekkorum ånd thá wind dána wéi kém, thá wájadon vsa landa fvl ask. Rinstráma wrdon vrléid ånd by hjara mvda kémon néja élanda fon sand ånd drivande kwik. Thrju jér was irtha alsa to lydande; men tha hju béter wére macht mǎn hira wnda sja. Félo landa wéron vrsvnken, ôra uta sé résen ånd thát Twisk-land to fára-n halfdél vntwalt. Bǎnda Findas folk kémon tha létogha rumtne bifára. Vsa wéibritne wrdon vrdelgen jefta hja wrdon hjara harlinga. Thá warth wákandom vs dvbbeld boden ånd tid lérd vs that éndracht vsa stǎrikste burch is.

(050) Not only in the lands of the Finda's did mountains spit fire, but also in the Twiskland. Forests burned one after the other because of it, and the wind that came from there afterwards blew our lands full of ash. Ryn-streams were diverted and at their mouths came new islands of sand and floating animals. Three years Earth was thus suffering, but when she was better one could see her wounds. Many lands had sunken, others had risen from the sea and the Twiskland was half deforested. Bands of Finda's Folk came travelling into the empty spaces. Our away-britted were destroyed or they became their allies. Then watchfulness was doubly commanded to us, and time taught us that unity is our strongest burg.

Thit stét inna Waraburch by thére Aldega mvda wryt.

Thju wáraburch nis nén fámnaBurch, men thér in wrdon alla uthémeda ànd vrlandeska thinga wá Rath, thér mitbrocht binne thrvch tha stjarar. Hju is thri péla, thát is en half ty súdwarth fon Médéa-sblik légen.

This stands written on the WaresBurg near the Alde'Gá'Mouth.

The WaresBurg is not a FámnaBurg, but in it all the foreign and overland things are being kept, which the Steersmen brought with them. It is three poles, which is a half tide, located southward of Médéasblik.

Alsa is thát fôrword.

berga nygath thinna krunna, wolka ànd stráma wén. Jes. Skénland blôst, slávona folka stôppath vppat thin klát, o Frya.

Thus is the foreword:

Mountains bow your crests, clouds and streams weep. Yes, Schoonland blushes, slave-Folks step on your dress, oh Frya.

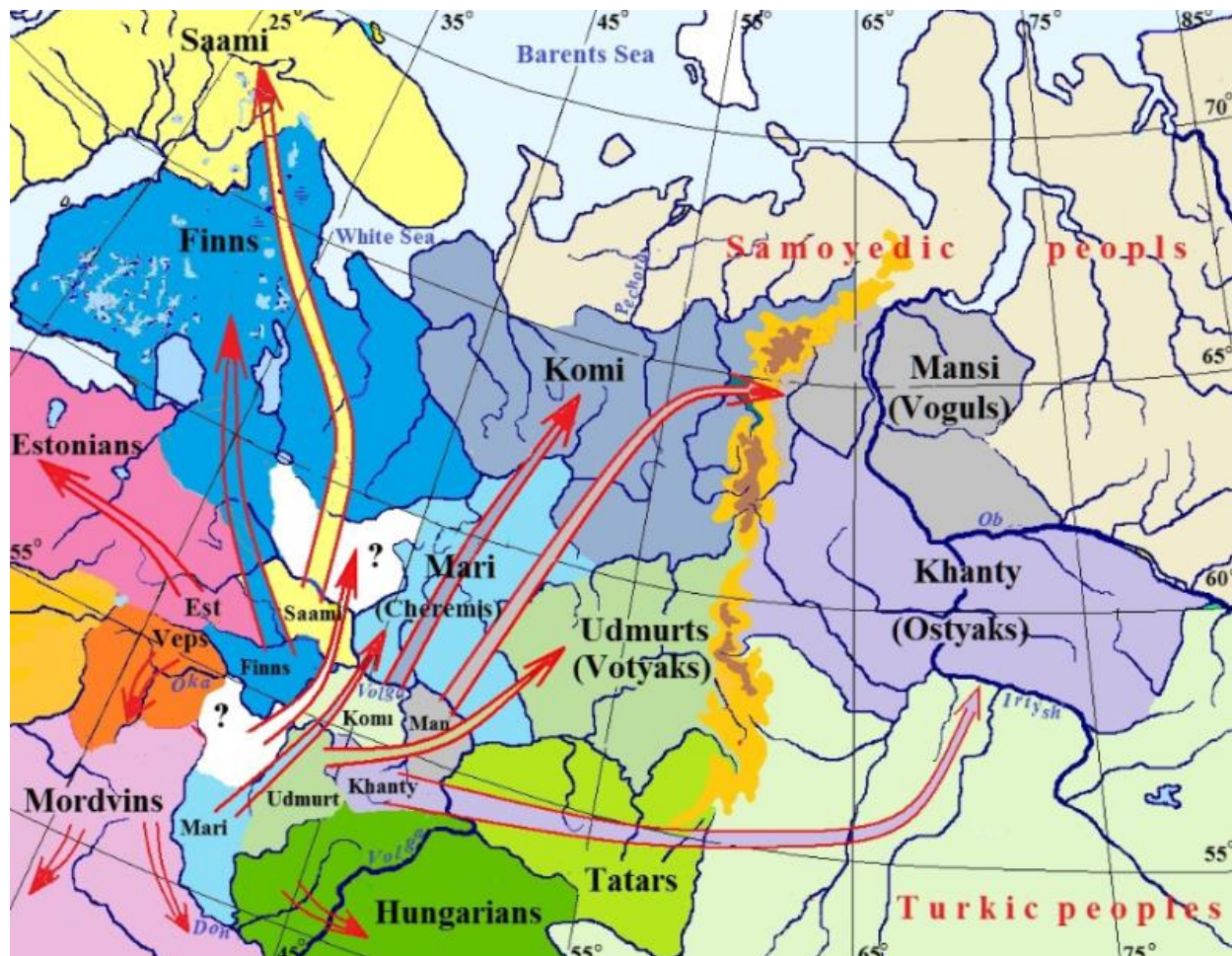
Alsa is thju skédnesse.

100 ànd 1 jér néi that áldland svnken is, kém thér ut-et (051) ásta en folk wéi. Thát folk was vrdréven thrvch en ôther folk, àfter vs twiskland kréjon hja twispalt, hja skifton hjara selva an twam hápa, ek hér gvng sines wéiges. Fon-t éne dél nis nén tál to vs ne kémen, men thát ôre dél fyl àfter to vs Skénland. Skénland was sunnich bifolkath, ànd anda àfter-kád thát sunnichste fon al. Thérvmbe machton hja-t svnder strid vvrwinna, ànd utháwede hja ôwers nén léth ne dédon, nildon wi thérvr nén orloch há. Nw wi hjam hàvon kánna léred, sá willath wi ovir hjara séda skriwa, àfternéi ho-t vs mith hjam forgungen is.

Thus is the history:

100 and 1 years after AldLand sank a Folk came away from the (051) east. That Folk had been driven out by another Folk. Behind our Twiskland they got discord. They shifted (split) themselves into two heaps (groups), each here went its own way. From the one part no language (message) came to us, but that other part overran behind in our Schoonland. Schoonland was sparsely populated, and at the back quay the sparsest of all. Therefore they could conquer it without a battle, and because they did not harm others, we did not want to have a war about that. Now that we have learned to know them, so we want to write about their morals, after that how we fared with them.

This splitting of a people is exactly what happened to the Ugric people and is evidenced in their language. The part that went North and behind our Schoonland are the Finns, and the part that was never heard of again were the ones that went south to the area know today as Hungary, where the Hungarians are, also known as Magyars (Magy).



Thàt folk was navt ne wild lik félo slachta Findas, men é.lik anda Égiptalandar, hja hàvath presterà lik tham ànd nw hja kàrka hàve àk byldon. Tha presterà send tha engosta héra, hja héton hjara selva Mágjara, hjara aller ovirste hét Magy, hi is hávedprester ànd kéning mith én, allet ôre folk is nul in-t siffer ànd éllik ànd al vnder hjara weld. Thàt folk néth navt énis en nôme, thrvch vs send hja Finna héten, hwand afskén hjara férsta algadur drov ànd blodich send, thach send hja (052) thér alsa fin vp, that wi thér bi àfter stáne.

That Folk was not as wild like many of the lineages Finda's, but É-like to the Egiptelanders. They have priests like them and now that they have churches, statues too. The priests are the only lords, they call themselves Mágjars, their supreme one is called Mágí, he is head-priest and King in one, all the other Folk is zero in the number (unimportant) and entirely and all under their might. That Folk does not even have a name, by us they are named Fins, because although their feasts are altogether sad and bloody, yet they (052) are so fine on that (regulated in detail), that we lag behind them.

Forth ne send hja navt to binydane, hwand hja send slávona fon tha presterum ànd jeta fül àrger fon hjara méninga. Hja ménath that ella fvl kvada gáston is, thér inda mànniska ànd djara gluppe, men fon Wr.aldas gást néton hja nawet. Hja hàvath sténe wépne, tha Magjara kápna. Tha Magjara tellath that hja tha àrge gáston banna ànd vrbanna mügon, thér vr is-t folk ôlan in ange frése ànd vppira wésa nis nimmer nén blydskip to bisjan.

Further, they are not to be envied, for they are slaves to the priests and also, yet much worse, to their opinions. They assume that everything is full of evil spirits that creep into men and animals, but of Wr'Alda's spirit they know nothing. They have stone weapons, the Mágjars copper ones. The Mágjars tell that they can ban and banish the awful spirits. About that the Folk is always in fearful dread and on their faces there is never no happiness to be seen.

"Further, they are not to be envied, for they are slaves to the priests and also, yet much worse, to their opinions." A SLAVE TO THEIR OWN THOUGHTS. This is what happened to FINDA back then, but now also to most FRYA Folk today! Wake!

Thá hja god séten wéron, sochton tha Magjara athskip bi vs, hja bogadon vp vsa tál ànd sédum, vp vs fja ànd vppa vs ysere wépne, thér hja gérn to fori hjara goldun ànd sulvere syrhedum wandela wilde, ànd hjara tjoth hildon hja immerthe binna tha pélon, men thát vrskalkton vsa wákendom. Achtantich jér forther, just wér-et jol-férste, thér kémon hja vnwarlinge lik snéi thrvch stornewind dréwen ovir vsa landa to runnande. Thér navt flia machton wrdon vrdén, Frya wärth anhropen, men tha Skénlandar hédon hira réd warlásed.

When they were well settled, the Mágjars sought alliance with us. They boasted our language and morals, our cattle and our iron weapons, which they gladly exchanged for their gold and silver jewelery, and they always kept their diet (folk) within the poles, but that gobbled our watchfulness. Eighty years further, just was the Jol-Feast, there they came unexpectedly like snow driven by a stormwind over our lands running. Those who could not flee were murdered. Frya was invoked, but the Schoonlanders had neglected her counsel.

Thá wrdon kráfta sámlath, thri pélon fon Goda-his burch wrdon hja wither stonden, tha orloch bilév. Kát, (053) jefta Káter-inne, alsa héte thju fám, thér burchfám to Goda burch was. Kát was stolte ànd háchfäranda, thérvmbe ne lét hju nén réd ni follistar anda Moder ne fréja. Men thá tha burchhéra thát fäta, thá svndon hja selva bodon néi Texlánd néi thére Moder thá. Minna alsa was thére Moder-is nôme, lét ála tha stjurar mánja ànd ál-et othera jongk folk fon Ast-flyland ànd fon tha Dénmarkum.

Then powers were collected, three poles from Goda her Burg they were resisted, the war remained. Kát (053) or Káter-inne, thus the Fám was called who was BurgFám of GodaBurg. Kát was proud and pompous, therefore she did not let counsel nor followers be asked from the Mooder. But when the BurgNobles grasped that, then they themselves sent messengers to TexLand to the Mooder there. Minna, thus was the Mooder her name, let all the Steersmen be summoned and all the other young Folk from East FliLand and from the Denmarks.



Ut thesse tocht is thju skydnese fon Wodin bern, sa-r vppa burgum wryten is ànd hir éskréven.

Anda Alder-gá-mvde thér reste en alde sékàning. Sterik was sin nôme ànd tha hrop vr sina déda was grát. Thisse alde rob héde thré néva; Wodin thene aldeste hémde to Lumka-mákia bi thére É-mude to Ast-flyland by sin eldru tus. Énes was er hérman wést. Tünis ànd Inka wéron sékàmper ànd just nw bi hjara fäderja anda Aldergá-mude t.us. As tha jonga kàmper nw bi ekkôrum kémon, kéron hja Wodin to hjara hérman jefta kàning ut, ànd tha sékàmper kéron Tünis to-ra sékàning ànd Inka to hjara skelte bi thér nacht. Tha stjurar gvngon thá néi tha Dénmarka fára, thér námon hja Wodin mith sin wigandlika landwér in.

Out of this journey the history of Wodin was born, as it is written on the Burgten and written here.

At the Alder'Gá'Mouth there rested an old Seaking. Sterik (Strong) was his name and the call about his deeds was great. This old seaman had three cousins: Wodin, the eldest, lived at Lumka'Mákia by the É-Mouth in East FlilLand at his parents' home. Once he had been Heerman. Tünis and Inka were Seacombatants and just now at their uncle's house at the Alder'Gá'Mouth. As the young combatants now came together, they chose Wodin as their Heerman, or King, and the Seacombatants chose Tünis as their Seaking and Inka as their Scout-at-night. The Steersmen then set sail for the Denmarks, there they took in Wodin with his adventurous land-defence.

Wînd was rum (054) ànd alsa wéron hja an en ámering to Skén land. Thá tha northeska brothar ra selva by-m fogath héde, délde Wodin sin weldich hér an thri wiga. Frya was hjara wépenhrop ànd sá hi bàkward sloch tha Finna ànd Mágjara as of et bàrn wéron. Thá thene Mágí fornôm ho sin lîvd al ombrocht wrdon, thá sand hi bodon mith stâf ànd krone. Hja séidon to Wodin, o thv alra gráteste théra kàningar, wi send skeldich, thach al hwat wi dén hàve is ut néd dén. Je méne that wi jvw brothar willengklik anfat hàve, men wi send thrvch vsa fyanda forthfétereth ànd thi alle send vs jeta vppa hakka.

Wind was roomy (054) and thus in a sigh they were in Schoonland. When the nordic brothers had joined themselves to them, divided Wodin his mighty army into three adventures. Frya was their call to arms, and so he beat the Fins and Mágjars backward as if it were children. When the Mágí learned how his folk were all killed, then he sent messengers with staff and crown. They said to Wodin: "Oh you greatest of all Kings, we are guilty, yet all that we have done is done out of need. You assume that we have attacked your brothers willingly, but we have been beaten forth by our enemy and they are all still on our heels.

Wi hàvath often helpe an thinre burchfám fréjath, men hja neth vs navt ne meld. Thene Mágí séith, sáhwersa wi ekkôrum to tha hálte vrdva, sá skilun tha wilda skethárdar kémon ànd vs algádur vrdva. Thene Mágí heth fül rikdom, men hi heth sjan that Frya weldiger is as al vsa gáston et sémine. Hi wil sin háved in hira skát del ledsa. Thv bist thene wigandlikste kàning irthas, thin folk is fon yser. Warth vsa kàning ànd wi alle willath thin slávona wésa. Hwat skolde that ér-rik făr-i wésa, aste tha wilda wither tobàk driwa koste, vsa séfira skolde-t rondblésa ànd vsa mára skoldon jv vral fărut gá.

We have often asked help from your BurgFám, but she has not noticed us. The Mágí said: As soon as we murder each other to half, then the wild cattle-herders will come and murder us altogether. The Mágí has much wealth, but he has seen that Frya is mightier than all our spirits combined. He wants to lay down his head in her lap. You are the most adventurous King of Earth. Your Folk is from iron. Become our King and we all want to be your slaves. What an honor would it be for you, if you could drive back the wild ones again. Our sea (ship) horns would blow it around and our stories would go ahead of you everywhere."

Wodin was sterik, wost ànd wigandlik, men hi nas navt (055) klár sjande, thérthrvch wärth i in hjar méra fvngen ànd thrvch thene Mágí kroneth. Rju félo stjurar ànd land-wérar, tham thisse kér navt ne sinde, brúdon stolkes hinne, Kát mith némande, men Kát thér navt to fära thére Moder ner to fära thére ména acht forskine nilde, jompade wr bord. Thá kém stornewind ànd fétère tha sképa vppa skorra fonna Dennemarkum del svnder enkel mán to mistane. Afternéi hàvon hja tha strét Kátsgat héten.

Wodin was strong, fierce and adventurous, but he was not (055) clear-seeing, therefore he was caught in their trap and crowned by the Mágí. His many Steersmen and land-defenders, not liking this turn, quietly went away, taking Kát with them. But Kát, who did not want to appear for the Mooder nor for the collective council, jumped over board. Then came storm-wind and thrashed the ships down on the shores of the Denmarks without missing a single man. After that they have named the strait Kátsgat.

Thá Wodin kroned was, gvng-er vppa wilda lôs; thi wéron al rutar, lik een héjel buje kémon hja ajn Wodin-is hér, men lik en twyrne wind wendon hja omme ànd ne thvradon ná wither forskina. As Wodin nw tobàk kém, jav thene Mágí him sin toghater to-n wíf. Afternei wärth-i mith krúdon birékad, men thér wéron tawerkrúdon mong, hwand Wodin warth bi grádum alsa sér vrméten, that-i Frya ànd Wraldas gást miskàna ànd spota thvrade, thawyla hi sin frya hals bog to fära falska drochten-likande byldum. Sin rik hilde sjvgun jér, thá vrdwind-er.

When Wodin was crowned, he went loose on the wild ones. These were all horsemen. Like a hailstorm they came against Wodin's army, but like a whirlwind they turned around and dared not again appear. As Wodin now came back, the Mágí gave him his daughter as wife. After that he was smoked with herbs. But there were magic herbs among them, for Wodin gradually became so very audacious, that he dared to disavow and mock Frya and Wr'Alda's spirit, while he bowed his Frya neck in front of false drochten-looking statues. His dominion held on seven years, then he disappeared.

Thene Mágí seide that-er mong hjara godon vpinimeth wére, and that hi fon thér over hjam welda, men vs folk lakton vmbe sin tál. Thá Wodin en stút wéi wést héde, kém thér twispalt, wi wildon en ôra kàning kjasa, men thát nilde thene Mágí (056) navt me hengja. Hi wérde that et en rjucht wére, him thrveh sina drochtne jéven. Buta and bihalva thissa twist, sa was thér jet-én emong sin Mágjara and Finna, thér Frya ner Wodin éra navt nilde.

The Mágí said that he was taken up among their gods, and that from there he ruled over them, but the Folk laughed at his language. When Wodin had been away for a while, there came discord. We wanted to choose another King, but the Mágí (056) would not allow it. He claimed it was a right, given to him by his drochtne. Beyond and besides this quarrel, there was another one between his Mágjars and Fins, who did not want to honor Frya nor Wodin.

Men thi Mágí déde as-t im sinde, hwand sin toghater héde en svn bi Wodin wvnen, and nw wilde thene Mágí that thisse fon en háge kom-of wésa skolde. Thawyla alle sánade and twista, krônade hi thene knáp to kàning and stâlade hin sels as faged and foramond jefta rédjévar an. Théra thér már hildon fon hjara balg as fon thát rjucht, tham léton him bidobba, men tha goda brûdon wéi. Félo Mágjara flodon mith hjara ljevda bákward, and tha stjarar gvngon to skip and en hér fon drista Finna gvngen as rojar mitha.

But the Mágí did as it pleased him, for his daughter had won a son from Wodin, and now the Mágí wanted that this one would be of high origin. While everybody whined and quarrelled, he crowned the lad King and installed himself as guardian and formouth or counselor. Those who loved their

belly more than the right, they let him go on, but the good went away. Many Mágjars fled with their folks backwards, and the Steersmen went to ship, an army of bold Fins went as rowers with them.

"The Magy said that he (Wodin) was taken up among their gods, and from there he rules over them, but the Folk laughed at his language." But they don't laugh today do they? So many Fryans are duped by the Magi Pagan religion and believe that Wodin is a God! It doesn't help that it gets perpetuated in shows like *The Vikings*. Imagine having a show about the history of Fryans with their true belief in Wralda and the nature of our world. But the Magi would never let that happen because they need our people to stay asleep and follow THEIR programming.



Nw kymath tha skédnese fon néf Tūnis ànd sin néf Inka érost rjucht vppet pat.

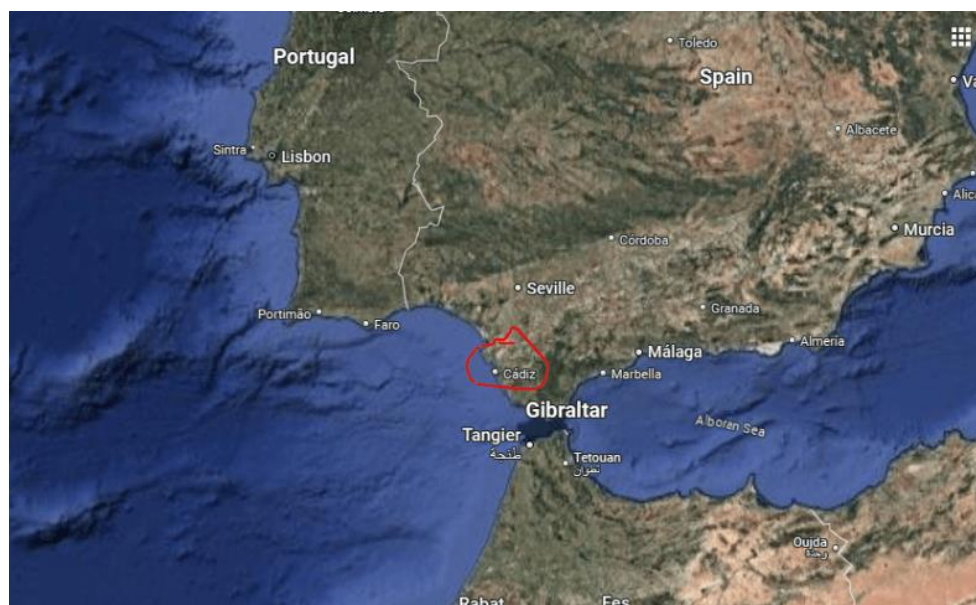
Thit ella stet navt alléna vpper Waraburgh men ok to thére burch Stavia, thér is lidsen afere have fon Stavre.

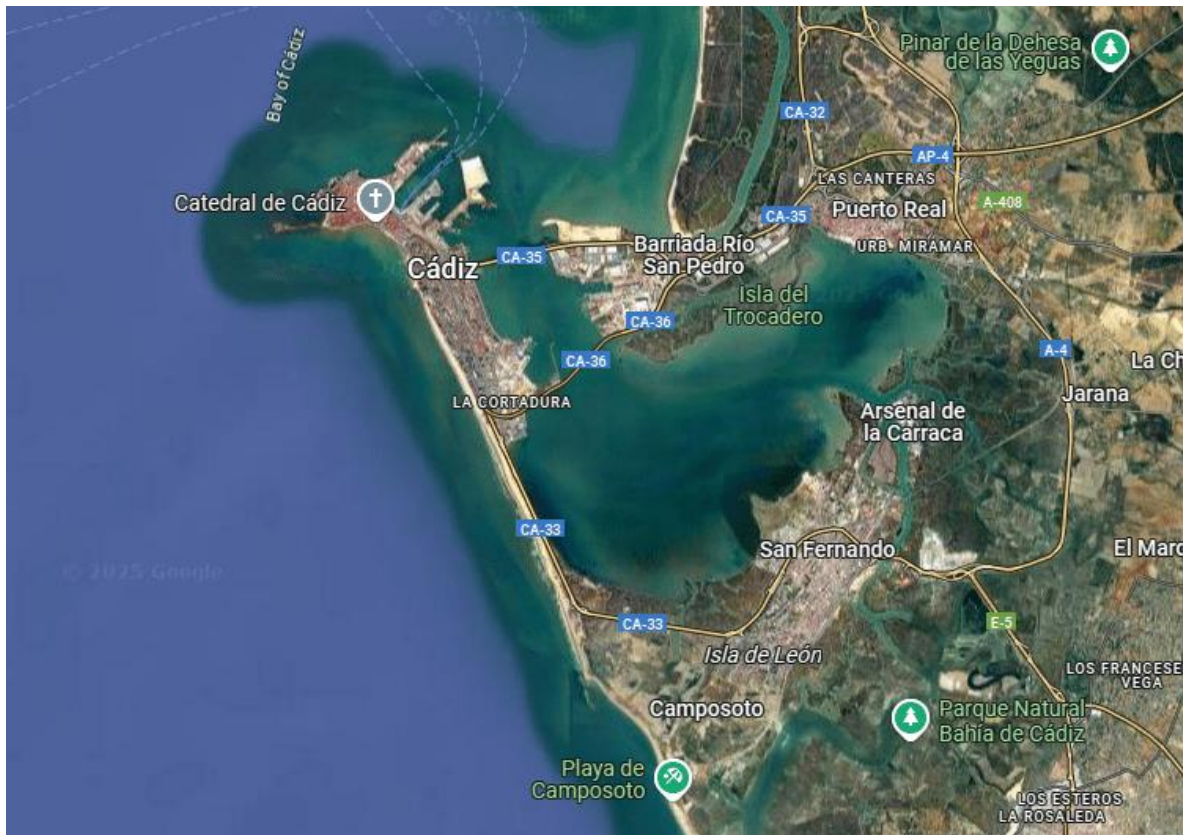
Now the histories of cousin Tūnis and his cousin Inka first come right on the path.

All this stands not only on the WaresBurg but also on the Burg Stavia, which is located behind the port of Stavern.

Tha Tūnis mith sinum sképum to honk kéra wilde, gvng-i thet forma vppa Dánnemarka of, men hi ne macht thér navt ne landa, thát héde thju Moder bisjowath. (057) Ak et Flíland ne macht-er navt ne landa ànd forth nárne. Hi skold alsa mith sinum ljdum fon lek ànd brek omkomth háve, thér vmbe gvngon hja thes nachtis tha landa biráwa ànd fára bi déi. Alsa alinga thére kád forth farande kémon hja to thére folkplanting Kádik, althus héten vmbe that hjara have thrvch éne sténene kádik formath was. Hir selladon hja allerhanne lif.tochta, men Tutja thju burchfám nilde navt dája that hja-ra selva nither setta. Thá hja réd wéron kréjon hja twist. Tūnis wilde thrvch thju stréte fon tha middelsé vmbe to fárane fár tha rika káning fon Egiptalandum, lik hi wel ér dén héde, men Inka séide, that-i sin nocht héde fon al et Findas Folk.

When Tūnis wanted to return home with his ships, he went first to the Denmarks, but he was not allowed to land there, that the Mooder had shown. (057) Also at FlíLand he was not allowed to land and further nowhere else. He would thus have died with his folks from leak and lack. Therefore he went to rob the lands by night and sailed by day. Thus sailing forth along the quay they came to the Folks-settlement Kádik, so called because their harbor was formed by a stone quay-dike (kád-dike). Here they bought all kinds of provisions, but Tutja the BurgFám would not tolerate them settling themselves down. When they were ready they got into a quarrel. Tūnis wanted to go through the strait of the Middlesea to sail for the rich King of Egiptelands, like he had done earlier. But Inka said that he had his fill of all the Finda's Folk.





Inka ménde that er byskin wel en hach dél fon Atland by wysa fon éland vrbiléwen skolde wésa, thér hi mith tha ljdum fréthoch léva machte. As tha béda néva-t-althus navt énes wrde koste, gvng Tūnis to ànd stek en ráde fōne in-t stránd, ànd Inka éne bláwe. Thér àfter macht jahwéder kjasa, hwam ek folgja wilde, ànd wonder, by Inka thér en gryns héde vmbe tha kàningar fon Findas folk to thjanja, hlipon tha másta Finna ànd Mágjara ovir. As hja nw thát folk tellath ànd tha sképa thér néi délath héde, tha skédon tha fláta fon ekkorum; fon néf Tūnis is àfternéi tál kémen, fon néf Inka ninmer.

Inka assumed that there maybe a high part of Atland by way of an island would have remained, where he would be allowed to live peacefully with the folks. As the two cousins thus could not agree, Tūnis went on and stabbed a red banner into the beach, and Inka a blue one. There after everyone was allowed to choose whom he wanted to follow. And wonder, to Inka, who despised serving the Kings of Finda's Folk, most Fins and Mágjars walked over. As they had now counted the Folk and divided the ships accordingly, then the fleets separated from one another. From cousin Tūnis came word afterwards, from cousin Inka never.

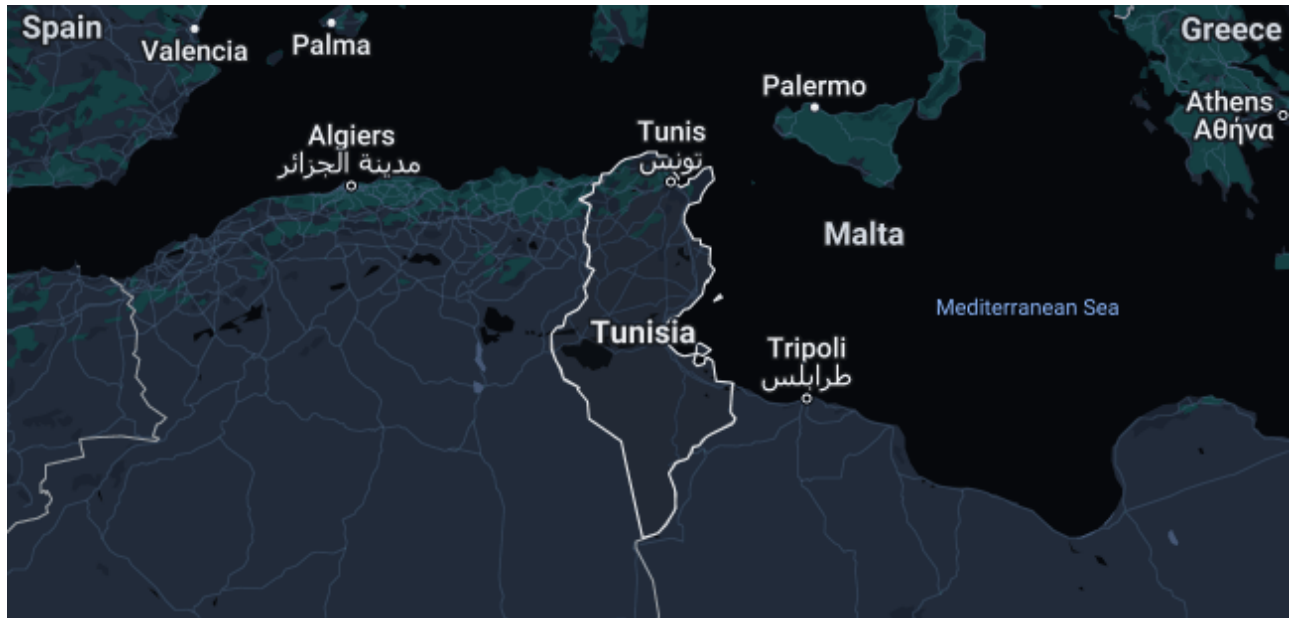


The land being Lyda's Atland makes more sense as Alex pointed out, because Inka said, "that he had his fill of all the Finda's Folk." So we know he wasn't looking for Finda's Atland, and he most likely knew (as was common knowledge among Fryans) where Frya's Atland was, so that left Lyda's Atland in the Atlantic.

(058) Néf Tūnis for allinggen thére kád al thrvch thju porte thére middelsé. Tha Atland svnken is, was-t-inna middelsé ra owera ák árg to gvngen. Thérthrvch wéron thér félo mǎnniska fon-t Findas land néi vsa héinde ànd fère Krékalanda kǔmen ànd ák félo fon Lyda-his land. Thér ájen wéron ák félo fon vs folk néi Lydas land gvngon. Thát ella héde wrocht, that tha héinde ànd fère Krékalanda far thát weld thére Moder vrléren was. Thér héde Tūnis vp rékned. Thérvmbe wilde hi thér en gode háve kjasa ànd fon thér ut fara rikka forsta fára, men thrvchdam sine fláte ànd sin folk sa wanháven utsagon, méndon tha Kádhémer that hja ráwera wéron, ànd thérvmbe wrdon hja vral wérath. Tha to tha lesta kémon hja an to Phonisivs kád, that wére 100 ànd 93 jér néi Átland svnken is.

(058) Cousin Tūnis sailed along the quay all through the gate of the Middlesea. When Atland sank also at the shores of the Middlesea things had gone awful. As a result, many people came from the Finda's land to our near and far Krékalands and also many from Lyda's land. There against, also many of our Folk had gone to Lyda's land. All this had wrought that the near and far Krékalands had been lost for the might of the Mooder. That was what Tūnis had counted on. Therefore, he wanted to choose a good port and sail from there for rich principals. But because his fleet and his Folk were so ragged in appearance, the Quay-dwellers assumed they were robbers, and therefore they were kept out everywhere. Then at last they came to the Phoenician quay, that was 100 and 93 years after Atland sank.

The country of Tunisia was named after Cousin Tunis, with its Capitol called Tunis.



Néi bi thére kád fvndon hja en éland mith twam diapa slinka, alsa-t as thrju élanda utsach. Vppet midloste théra staldon hja hjara skula vp, æfternéi bwadon hja thér en burchwal om to. As hja théran nw en nôme jéva wilde, wrdon hja vnénes, svme wild-et Frya's-burch héta, ôra Néf-Tünja, men tha Mágjara and tha Finna bádon thát skolde Thyrburch héte. Thyrburch alsa héton hja én hjarar drochtema and vppe tham-is jérdéi wéron hja thér (059) land, to wither-jeld wildon hja Tünis évg as hjara kanning bikanne. Tünis lét im bilésa and tha ôra nildon thérvr nén orloch ne há.

Near the quay they found an island with two deep ditches, so that it looked as three islands. On the middle one there they set up their shelter, then they built there a Burgwall around. Now as they wanted to give it a name, they got a disagreement. Some wanted to call it Frya'sBurg, others Néf-Tünja (Cousin-Tünja), but the Mágjars and the Fins prayed it should be called Thyrburch. Thyrburch thus was called one of their drochten and on his year-day they had landed there (059), in countervalue they wanted to eternally recognise Tünis as their King. Tünis let himself be read (persuaded) and the others did not want to have a war about it.

Thá hja nw god sáton, thá sandon hja svme alde stjvrrar ànd mágjara ana wál ànd forthnéi thére burch Sídon, men that forma nildon tha Kádhémar nawet fon-ra néta. Thv bist férhémanda swärvar séidon hja, thér wi navt hachta ne müge. Tha thá wi hjam fon vsa ysera wépne vrsella wilde, gvng to lersta ella god, ák wéron hja sér ny néi vsa bärnsténú ànd thát fréja thér néi nam nén ende. Men Tünis thér färsjande wére, bärde that er nén ysere wépne ner bärnsténe már héde. Thá kémon tha kápljvd ànd bádon hi skolde twintich sképa jéva, thér hja alle mith-a finneste wérum tho hréda wilde, ànd hja wildon him alsa félo ljvda to rojar jéva as-er jérde.

Now when they were well seated, then they sent some old Steersmen and Mágjars ashore and further to the Burg Sídon. But at first, the Quay-dwellers wanted to have nothing to do with them. "You are far-living tramps," they said, "whom we cannot respect." But when we wanted to sell them of our iron weapons, at last everything went well. Also they were very curious about our amber and the questions about it took no end. But Tünis, who was far-seeing, claimed that he no longer had neither iron weapons nor amber. Then the merchants came and commanded he should give twenty ships, which they all wanted to be equiped with the finest wares, and they wanted to give him as many folks to row as he desired.

Twé-lif sképa lét-i-tohréda mith win hvning ànd tomákad léther, thér bi wéron tàmar ànd sitlun mith gold wrtéin sa mán hja ninmer néde sjan. Mith al thi skàt fyl Tünis thát Flímar binna. Thi grévaman fon Westflyland wärth thrvch al thessa thinga bigástered, hi wrochte that Tünis bi thére mvde fon-t Flymar en loge bvwa máchte, àfternéi is thju stéd (060) Almanaland heten ànd tha mark thér hja àfternéi to Wyringgá vp wandelja machton tolétmark. Thju Moder réde that wi ra ella vrkápja skolde buta ysere wépne, men mán ne melde hja navt. Thá tha Thírjar thus fry spel hédon, kémon hja álan wither to farand vsa wéron sá héinde as fère vsa ajn sékàmpar to skádne. Théràfter is bisloten vpper ména acht, jérlikes sjvgun Thyrrjar sképa to to létane ànd navt mar.

Twelve ships he let be equipped with wine, honey and tanned leather. Among them were belts and saddles decorated with gold as one had never seen. With all that treasure Tünis sailed into the FlíLake. The Grévaman of West FlíLand was enchanted by all these things, he wroughted (took care) that Tünis could build a storehouse at the mouth of the FlíLake. After that, that place (060) was called Almanaland and the market at Wíringga, where barter was allowed, then a trade market. The Mooder recommended that we should sell everything except iron weapons, but one did not notice her. Since the Thyrrjers thus had free play, they came again and again to transport our goods both near and far, to our own Seacombatants' damage. There after it was decided at a collective council, to allow seven Thyrrjer ships yearly and not more.

Hwat thér of wrden is.

Inner northlikste herne fon tha Middelsé, thér léid en éland by thére kád. Nw kémon hja thát a káp to fréjande. Thérvr wárh ene ména acht biléid. Moder-is réd wárh wnnen, men Moder sach ra liast fér of. Thérvmbe ménde hju that er nén kwá an stek, thach as wi áfternéi ságon ho wi misdén héde hávon wi thát éland Missellja héten. Hiráfter skil blika ho wi thér to réde héde.

What became there of.

In the northernmost corner of the Middlesea, there lays an island near the quay. Now they came asking to buy that. A collective council was convened about that. Mooder's counsel was won (obtained), but Mooder preferred to see them far off. Therefore she assumed there was no evil in it. But as we afterwards saw how we had misdene (done wrong), we have named that island Mis'Selja (Mis'Sale). Hereafter it shall become apparent how we reasoned to that.

Tha Gola, alsa heton tha sándalinga pretera Sídón-is, tha Gola hédon wel sjan thet et land thér skares bifolkad was ánd fér fon thére Moder wére. Vmb ira selva nw en gode skin to jévane, léton hja ra selva in vsa tál an.a.trow e.wídena héta, men that wére bétre wést, as hja ra selva fon thére trow e.wendena nômath héde, jefta (061) kirt wei trjv.wendne lik vsa stjurar léter dén háve. Thá hja wel séton wéron, tha wandeldon hjara kápljuda skéne kápre wépne ánd allerléja syrhédon to fara vsa ysere wépne ánd wilde djara huda, wérfon in vsa suder landa félo to bikvma wéron.

The Gols, thus the missionary priests of Sídón are called. The Gols had seen clearly that the land there was scarcely populated and was far from the Mooder. Now to give themselves a good appearance, they let themselves be called in our language 'consecrated to fidelity (truth)' (Tro-wída) but it would have been better if they had called themselves 'turned away from fidelity' or (061) in short Tro-wendne like our Steersmen later have done. When they were well settled, then their merchants exchanged beautiful copper weapons and all kinds of jewelry for our iron weapons and wild animal hides, of which in our southern lands were much to become.

Men tha Gola fyradon allerhána vvla drochtenlika fërsta ánd to tyadon tha kadhémar théra thrvch todvan hjarar horiga manghértne ánd tha swét héd fon hjara fininnige win. Was thér hwa fon vs folk thér-et alsa árg vrbrud héde, that sin lif in frése kém, than lénadon tha gola him hul ánd skul ánd foradon him néi Phonisia, that is palmland. Was hi thér séten, thán most-i an sina sibba ánd friande ánd átha skriwa, that-et land sá god wére ánd tha mánniska sá luklik, as ninmán hin selva mocht forbylde. A Brittannja wéron rju félo manna, tha lith wiva, thá tha Gola that wiston, léton hja alwéis manghértne skáka ánd thessa javon hja tha Britne vmb nawet. Thach al thissa manghértne wéron hjara thjansterum, thér tha bern fon Wrálda stolon vmb-ar an hjara falske drochtne to jévane.

But the Gols celebrated all kinds of foul drochteness feasts and tied the quay-dwellers to them through the doings of their whorish girls and the sweetness of their venomous wine. Was there someone of our Folk who had so badly spoiled it, that his life came to be feared, then the Gols lend him aid and refuge and transported him to Phoenicia, that is Palmland. Was he settled there, then he had to write to his relatives and friends and allies, that the land was so good and the people so lucky (happy), as no one could imagine himself. In Britannja there were now many men, but few wives. When the Gols got to know this, they let girls being kidnapped everywhere and these they gave to the Britts for nothing. But all these girls became their servants, who stole the children of Wr'Alda in order to give them to their false drochtne.

The Gols = The Gauls



Above It Stands: Read, Learn, and Watch, Pages 65 – 67

Nw willath wi skriwa vr tha orloch théra burchfamna Kálta and Min-erva and ho wi thér thrvch al vsa súdeurlanda ànd Brittanja anda Gola vrléren hàve.

(062) Bi thére Súde-rén-mvda ànd thére Skelda, thér send sjvgun àlanda, nômath néi Fryas sjvgum wákfámkes there wék. Middel vppet éne àland is thju burch Walhallagára, inut tha wágrum théra is thju folgjande skédnesse wríten.

Thér bvppa stét: lés, lér ànd wák.

Now we want to write about the war of the BurgFámna Kálta and Min'Erva and how we through that have lost all our southern lands and Britannja to the Gols.

(062) Near the Southern Reinmouth and the Schelde, there are seven islands, named after Frya's seven WatchFámkes of the week. In the middle of one island is the Burg Walhallagára, on the walls of which is written the following history.

Above it stands: Read, Learn and Watch.

563 jér néi áldland svnken is, sat hir en wite burch fám, Min-erva was hira nôma. Thrvch tha stjurar Ny.Hel.Lénja tonômath. This tonôma was god kéren, hwand tha réd, thér hju lénade, was ny ànd hel bvppa alle ôtherum. Overa Skelda et thére Flíburgh sat Syrhd. Thjus fám was fvl renka, skén was r-anhlith ànd kwik was hira tvnge, men thi réd thér hju jef, was immer in thjustere worde. Thér vmbe warth hju thrvch tha stjurar Kálta héten, tha landsáta ménadon that et en ernôma wéra.

563 years after AldLand sank, here sat a wise BurgFám, Min'Erva was her name. By the Steersmen by-named Ny'Hel'Lénja. This by-name was well chosen, for the counsel she lend was new (ny) and bright (hel), above all others. Over the Schelde at the FlíBurg sat Sírhéd. That Fám was full of scams. Beautiful was her face and quick was her tongue, but the counsel she gave was always in obscure words. That is why she was called Kálta (Chatterer) by the Steersmen, the Land-dwellers assumed it was an honorary name.

Inna útroste wille thére vrsturvene Moder stand Rôsa-mvda thet forma, Min-erva thet twéde ànd Syrhd thet thredde as folgstere biskreven. Min-erva néde thér nén wit fon, men Syrhd was er thrvch knaked. Lik en wrlandeske forstinne wilde hju érath frésath ànd bédén wésa, men Min-erva wilde enkel minth wésa. To tha lesta kémon alle stjurar hiri hjara held bjada, selva fon tha Dena.marka ànd fon-t Flímar. That wnde Syrhd, (063) hwand hju wilde bvppa Min-erva utminthja.

In the last will of the deceased Mooder stood Rosa'Mvda the first, Min'Erva the second and Sírhéd the third as successor written down. Min'Erva had no wit about that (not offended), but Sírhéd was broken by it. Like an overland principal, she wanted to be honored, feared and worshipped, but Min'Erva only wanted to be loved. At last all Steersmen came here to confirm her hail, even from the Denmarks and from the FlíLake. That wounded Sírhéd, (063) for she wanted to excel above Min'Erva.

Til thju mán en grôte thánk ovir hira wákendum hàva skolde, myk hju ennen hôna vpper fáne. Thá gvng Min-erva to ànd myk en hàrder hvnd ànd en nachtul in vppira fáne. Thene hvnd séide hju wákt ovir sin hér ànd ovira kidda ànd thene nachtul wákt ovira fjelda til thju hja thrvch tha musa navt vrdén ne wrde. Men thene hôna neth far nimman frjundskip, ànd thrvch sin vntocht ànd háchfárenhéd is er vaken thene bána sinra néista sibba wrden. As Kálta sach that er wàrk falikant ut kém, to gvng hju fon kwad to àrger. Stolkes lét hju Mágjara to hiri kvma vmbe táwery to lárane.

So that one would have a great thanks over her watchfulness, she made a rooster on her banner. Then Min'Erva went and made a shepherd's dog and a night owl on her banner. "The dog," she said, "watches over his master and over his herd, and the night owl watches over the fields so that they will not be destroyed by the mice. But your rooster has for no one friendship, and through his fornication and pomposity he has often become the banned of his nearest relatives." As Kálta saw that her work came out disastrous, then she went from evil to worse. Silently she let Mágjars come here in order to learn sorcery.

As hju thér hjra nocht fon héde, werpte hju hira selva anda árna théra Golum, thach fon al thi misdédon ne macht hju navt bétre ne wrde. As hju sach that tha stjurar már ánd már fon iri wéke, tha wilde hju ra thrvch frése winna. Was tha mōne fvl ánd thene sé vnstumich, than hlip hju over et wilde hef, tha stjurar to hropande that hja alle skolde vrgán, sahwersa hja hjri navt anbidda nilde. Forth vrblinde hju hjra águn hwér thrvch hja wéter fori land ánd land fori wéter hildon, thérthrvch is máni skip vrgvngen (064) mith mán ánd mus.

As she had had her fill of that, she threw herself in the arms of the Gols. Yet from all those misdeeds she was not getting any better. As she saw that the Steersmen more and more withdrew from her, then she wanted to win them through fear. Was the moon full and the sea tempestuous, then she walked over the wild waves, shouting at the Steersmen that she would perish as soon as they would not want to worship her. Further, she blinded their eyes so that they mistook water for land and land for water. Through that many ships perished (064) with man and mouse.

Vppet forma wérferste tha al hira landsáta wépned wéron, lét hju bàrga bjar skànka, in thát bjar héde hju táverdrank dén. As et folk nv algáður drunken wére, gvng hju bvppen vp hira stridhros standa, to lénande mith hira hole tojenst hira spéri, mórnerád ne kv navt skéner.

At the first Defense-Feast, when all her Land-dwellers were weaponized (armed), she let kegs of beer being poured, in that beer she had done magic potion. As the Folk now all together drunk was, she went to stand atop her steed, leaning with her head against her spear. Red of dawn could not be more beautiful.

Tha hja sach that alle ôgon vpper fástigath wéron épende hju hira wéra ánd kéth, svnum ánd thogatrum Fryas, i wét wel that wi inna lerste tyd fúl lek ánd brek léden hæve, thrvchdam tha stjurar navt lōnger kvme vmb vs skriffilt to vrsella, men i néte navt hwérthrvch et kvmen is. Lōng hæv ik my thér vr inhalden, thach nv kán-k-et navt lōnger ōn. Hark then frjunda til thju i wéta mūge hwérnei i bita méi. Anda ôra syde thére Skelda hwér hja tomet tha fért fon alle séa hæve, thér mākath hja hjvd-dégon skriffilt fon pompa-blédar, thér mith sparath hja linnent ut ánd kánath hja vs wel miste. Néidam thát skriffilt mākja nv alti vs gráteste bydriv wést is, sá heth thju Moder wilt that mán et vs léra skolde. Men Min.erva heth al et folk bihexnath, jes bihexnath frjunda, ivin as al vs fja thát lāsten sturven is. Er-ut mot-et, ik wil thi tella, nas-k nén (065) burchfām ik skold et wel wéta, ik skolde thju hex in hjara nest vrbarne.

When she saw that all eyes were fastened upon her she opened her lips and spoke: "Sons and daughters Frya's, I do know that in recent times we have suffered much leak and lack, because the Steersmen no longer come to sell our script-felt, but you do not know through what that came to be. For long I have kept it inside, but now I cannot bear it any longer. Hear then friends so that you can know where to you can bite. At the other side of the Schelde, where you ultimately have the entrance of all seas, there they make script-felt from decayed leaves. With that they save linen and can well miss us. Now that the script-felt making has always been our greatest business, so the Mooder has wanted that one should teach us that. But Min'Erva has bewitched all the Folk, yes bewitched friends, just as all our cattle that died the other day. Out it must go, I want to tell you, were I not a (065) BurgFām I would well know it. I would burn that witch in her nest."

Thá hju thi lerste worda ut héde, spode hju hira selva néi hjra burch tha, men thát vrdrvnken folk was althus dénera bigástered, that et vr sin réde navt mocht to wákane. In dvl-dryste iver gvngon hja overa Sand fal ànd néidam nacht midlerwil del strék gvngon hja evin drist vpper burch lós. Thach Kálta miste al hwither hira dol, hwand Minerva ànd hira fámna ànd tha foddik wrdon alle thrvch tha ràppa stjurar hreth.

When she had uttered the last words she hurried herself toward her Burg. But that drunken Folk had thus been so enchanted that they could not watch over their reason. In frantic-bold fervor they went over the Sandfall, and after night had perched in the meantime, they went just as bold on the Burg loose. But Kálta missed her goal again, because Min'Erva and her Fámna and the Fooddik were all saved through the swift Steersmen.



Here with Comes the History of Jon (And Kalta), Pages 67 – 69

Hirby kvmth tha skédnesse fon Jon.

Jon, Jôn, Jhon ànd Ján is al én mith jéven, thach thet léit anda utsprék théra stjurar, thér thrvch wenhéd ellas bikirta vm bi t fâra réd ànd hard hropa to mvgane. Jon thát is jéva was sékéning, bern to-t-Aldergá, to-t Flímar ut fâren mith 100 ànd 27 sképum, tohréth fâr en grôte butaréis, rik to léden mith bårnstén, tin, káper, yser, léken, linnent-filt, fámna filt fon otter, béver ànd kanina hér. Nw skold er fon hir jeta skriffilt mith nimma; tha to Jon hir kém ànd sach ho Kálta vsa romrika burch vrdén héde, thá wårther sá uter.méte heftich, that er mith al sinum ljudum vpper Flíburg of (066) gvng ànd thér to witterjeld thene ráda.hône an stek. Men thrvch sin skelta bi nacht ànd svme sinra ljudum wårth thju foddik ànd tha fámna hret.

Here with comes the history of Jon.

Jon, Jôn, Jhon and Ján is all alike with "to give", yet this is due to the pronunciation of the Steersmen, who through habit abbreviate everything to make fast and loud shouting when sailing possible. Jon, that is giving, was Seaking, born at Aldergá, had sailed out of the FlíLake with 100 and 27 ships, equipped for a great sea-voyage, richly loaded with amber, tin, copper, iron, sheets, linen-felt, Fámna-felt of otter, beaver and rabbit hair. Now he would take with him from here script-felt. When Jon came here and saw how Kálta had destroyed our glorious Burg, then he became so extremely vehement, that he with all his folks went off to the FlíBurg (066) and lit the red rooster there in retaliation. But by his Scout-at-night, and some of his folks, the Fooddik and the Fámna were saved.

Tach Sírhéd jefta Kálta ne mochtan hja navt to fátane, hju klvwde vppa utroste tinne, jahweder tochte that hju inna logha omkvma moste, thá hwat bérde? Dahwile al hjra ljuda sták ánd stif fon skrik standon, kém hju skéner as á-to fora vp hjra kleppar to hropande: néi Kálta min-his. Thá strámada thát ora Skelde folk to hápa. As tha stjurar that ságon hripon hja: fár Minerva wy. En orloch is thérut kvmen, hwérthrvch thvsande fallen send.

But Sírhéd or Kálta they could not catch. She clawed at the last merlon. Everyone thought she must perish in the flames. But what happened? While all her folks stood rigid and stiff with fright, she came more beautiful then before on her fast horse shouting: "To Kálta mine." There the other Schelde-Folk streamed to heap (together). As the Steersmen saw that they shouted: "For Min'Erva we." A war came out of that, through which thousands have fallen.

Under thesse tidon was Rôsamond thát is Rôsa mvda Moder, hju héde fül in thére minne dén vmbe frétho to wárja, tach nw-t alsa árg kém, myk hju kirte méte. Bistonda sand hju bodun thrvch tha

land pála ánd lét en ména nédban utkètha, thá kémon thá landwérar ut alle wrda wéi. Thát strydande land folk wárh al fat, men Jon burch hin selva mith sin ljud vppa sina fláte, mith nimand béda tha foddika, byonka Minerva ánd tha fámna fon bédar burchum.

Under these times Rosa'Mond, that is Rosa'Mvda (Rose'Mouth), was Mooder. She had done much amicably to protect the peace, yet now that things were getting so awful, she took resolute action. Instantly she sent messengers through the landpoles and let a general emergency-ordinance be declared. Then the land-defenders came away from all wards. The battling landFolk were all caught, but Jon hid himself with his folk on his fleet, taking with him both Fooddiks, and also Min'Erva and the Fámna of both Burgten.

Helprik thes héрман lét-im inbanna, men thahwila alle wérar jeta o-ra Skelda wéron for Jon tobek néi-t Flimar ánd forth wither néi vsa álandum. Sin ljud ánd félo fon vs folk (067) namon wif ánd bern skép, ánd as Jon nw sach that mán hin ánd sin ljud lik misdédar strafja wilde, brudon hi stolkes hinne. Hi déde rjucht, hwand al vsa landar ánd allet ora Skelda folk thér fjuchten hédon wrdon néi Brittanja brocht. Thjus stap was mis dén, hwand nv kém t-anfang fon thát ende.

Helprik, the Heerman, let him be banned, but while all the Defenders were still over the Schelde, Jon sailed back to the FliLake and further again to our islands. His folk and many of our Folk (067) took wife and children on ship (board), and when Jon now saw that one wanted to punish him and his folk as criminals, he went away quietly. He did right, because all our Land-dwellers and all the other Schelde-Folk who had fought, were brought to Britannja. That step was mis (wrongly) done, for now comes the commencement of the end.

Kálta thér nêi-t segse éven blyd vppet wéter as vppet land hlápa machte, gvng nêi tha fästa wal, ànd forth vppa Missellja of. Thá kémon tha Gola mith hjara skepum ut-a Middelsé Kádik bifára ànd él vs uter land, forth fylon hja vp ànd over Brittanja thach hja ne mohton thér nén fästa fot ne kréja, vmbe thát tha sjvrda weldich ànd tha bannalinga jeta fryas wéron. Men nw kém Kálta ànd kéth, thv bist fry bern ànd vmbe litha léka heth mán thi to vrworpene mákad, navt vmbe thi to béterja, men vmbe tin to winnande thrvch thina handa. Wilst wér fry wésa ànd vnder mina réd ànd hoda léva, tjan ut then, wépne skilun thi wrda, ànd ik skil wáka o-er thi. Lik blixen fjur gvng et o-era àlanda, ànd ér thes Kroders jol énis omhlápen héde, was hju másterinne over algadur ànd tha Thyryar fon al vsa suder státa til thére Séjene.

Kálta, of whom was said she could walk as happily on water as on land, went to the mainland shore, and subsequently headed for the Mis'Selja. Then the Gols came with their ships from out of the Middlesea sailing into Kádik and all our outer land. Subsequently, they fell on and over Brittanja, but they could get no foothold there, because the Shore-dwellers were mighty and the banned were still Frya's. But now Kálta came and spoke: "You are born free and for small leaks (faults) one has made you outcasts, not to better (improve) you, but to win tin by your hands. Do you want to be free again and live under my counsel and guard, then express yourself. Weapons shall be yours, and I shall watch over you." Like lightning fire it went over the islands, and before the Krooder's Jol had gone round one, she was masterin over the whole, and the Thyryers of all our southern states till the Séjene.

Vmbe that Kálta hjra selva navt to fül bitrowada, lét hju in-et northlika berchland éne burch (068) bvwa Kálta-s burch wárh hju héten, hju is jet anwésa, men nv hét hja Kéren-ák. Fon thjus burch welde hju lik en efte moder, navt to wille fár men over hira folgar ànd tham hjara selva forth Káltana héton. Men tha Gola weldon by grádon over él Brittanja, thát kém énis délis that hju nén már burga néde, twyas that hju thér nén burchfámna néde ànd thryas thrvchdam hju nén efte foddik navt néde. Thrvch al thessa érséka kvn hjra folk navt ni léra, thát wrde dvm ànd dor ànd wrde

endelik thrvch tha Gola fon al hira ysera wépne biráwath ànd to thát lesta lik en buhl by thére nôse omme léid.

Because Kálta did not feel herself fully trusted, she let in the northern mountainland a Burg (068) being built. Kálta's Burg that was named. It is still there, but now it is called Kéren'Ák. From that Burg she ruled like an echte Mooder, not for the sake of, but over her followers, and who subsequently called themselves Káltanen. But the Gols gradually ruled over all of Brittanja. It was partly because she did not have more Burgten, secondly that she had no BurgFámna there, and thirdly because she had no echte Foddik. Because of all these causes her Folk could not learn, they became dumb and barren (lack of wisdom) and were eventually robbed by the Gols of all their iron weapons and at last like a bull led around by the nose.

Kelts are followers of Kalta

Kelts or Celts, are just Fryans who followed the rebellious Burg Mooder Kalta. Kelts wore Kilts.



Now We Want to Write How Jon Fared, Pages 70 – 72

Nv willath wi skriva ho-t Jon vrgvngen is.

Thit stét to Texland skréven.

10 jér àfter Jon wéi brit was, kémon hyr thrju sképa in-t Flímar falla, thát folk hrip hon-séjen, fon hira tålinga heth thju Moder thit skrywa léten.

Now we want to write how Jon fared.

This stands written at TexLand.

10 years after Jon had brit away, three ships came here falling into the FliLake. The Folk shouted: "What-A-Blessing". From their tales, the Mooder let this be written down.

Thá Jon antha Middelsé kém was then mára théra Gola hin vral fár ut gvngen, alsa hi an théri kád fon tha héinda Krékalanda nérne félich nére. Hi sték thus mith sinum fláte néi Lydia, thát is Lyda his lánd, thér wildon tha swarta mánniska fáta hjam ánd éta. To tha lesta kémon hja et Thyrrhis, men Min.erva séide hald of, hwand hir is thju loft ôlangne vrpest thrvch tha presterá. (069) Thi káning was fon Tünis ofstamed, sá wi léter hérdon, men til thju tha presterá en káning wilde háve théralderlangne néi hjara bigrip wére, alsa héde hja Tünis to en gode up héjad, to árgnisse sinra folgar. As hja nv Thyrr áfter bek wére, kémon tha Thyriar en skip uta áfte hoda ráwa, néidam thát skip to fér was, kvndon wi-t navt wither wina, men Jon swor wréka thérvr.

When Jon came to the Middlesea, the mare (story) of the Gols had preceded them everywhere, so that he was nowhere safe at the quay of the near Krékalands. So he crossed over with his fleet to Lydia, that is Lyda her land. There the black people wanted to capture them and eat. At last they came to Thyrrhis, but Min'Erva said: "Hold off, for here the air is long since polluted by the priests." (069) The King was descended from Tünis, so we later heard, but because the priests wanted to have a King who was according to their understanding, thus they had elevated Tünis to a god, to the annoyance of his followers. As they now had Thyrr behind them, the Thyrrers came to rob a ship from the rear. Because that ship was too far, we could not win it back again, but Jon swore revenge over that.

Nef Tunis = Neptune

"Thus, they had elevated Tunis to a god." NEF TUNIS is NEPTUNIS~ NEPTUNE, the God of the Sea

Neptune, or Poseidon, the God of the Sea. Tunis was a revered leader of the Sea People, which were what the Fryans were called.



Tha nacht kém kérde Jon néi tha fére Krékalandum, to lesten kémon hja by en land thàt bjistre skríl ut sa, men hja fondon thér en havesmvdá. Hir séide Min.erva skil by skin nén frése to fara forstum nach presterum nédich wésa, néidam hja algadur feta etta minna, thach thá hja inner have hlipon fonth màn hja navt rum noch vmbe alle sképa to bislûta, ànd thach wéron mést alle to lof vmbe wider to gane. Alsa gvng Jon thér forth wilde mith sin spér ànd fône thàt jongk folk to hropande, hwa willinglik bi-m skára wilde. Min.erva thér biliwa wilde déde alsa. Thàt gráteste dèl gvng néi Minerva, men tha jonggoste stjurar gvngon by Jon. Jon nam thére foddik fon Kálta ànd hira fámna mitha, ànd Min.erva hild hjra ajn foddik ànd hjra ajn fámna.

When night came, Jon turned to the far Krékalands. At last they came to a land that looked very desolate, but they found a harbor-mouth there. "Here," said Min'Erva, " shall probably no fear of principals nor priests be necessary, since they altogether love fat food." Yet when they sailed into the harbor they found it was not roomy enough to enclose all the ships, and yet most all were too weak to go again. Thus Jon, who wanted to go on, went with his spear and banner to call the young people, who willingly wanted to join him. Min'Erva, who wanted to stay, did also. The largest part went to Min'Erva, but the youngest Steersmen went to Jon. Jon took the Fooddik of Kálta and her Fámna with him, and Min'Erva kept her own Fooddik and her own Fámna.

Bitwiska tha férum ànd heinda Krékalandum fànd Jon svma élanda thér im likte, vppet gráteste gvng-er (070) inna tha walda twisk thàt berchta en burch bvwa. Fon uta litha élanda gvng-er ut wréka tha Thyrrjar sképa ànd landa biráwa, thérvmbe send tha élanda evín blíd Ráwer élanda, as Jonhis élanda héten.

Between the far and near Krékalands, Jon found some islands which he liked. On the largest he went (070) to build a Burg in the forests between the mountains. From out of the little islands he went to rob the Thyrrjers ships and lands out of revenge. Therefore, the islands are called robber islands as well as 'Jon's islands'.

Tha Min.erva thàt land bisjan héde, thàt thrvch tha inhémar Attika is héten, sach hju that thàt folk al jéita hoder wéron, hja hildon hjara lif mith flesk, krûdum, wilde wotelum ànd hvning. Hja wéron mith felum tekad ànd hju hédon hjara skula vppa hellinga théra bergum. Thérthrvch send hja thrvch vs folk Hellinggar héten.

When Min'Erva had viewed the land, which is named by the inhabitants Attika, she saw that the Folk were all goat-herders. They kept themselves alive with meat, herbs, wild carrots and honey. They were covered with skins, and they had their shelters on the slopes (hellinga) of the mountains. Because of that, they were named Hellinggers by our Folk.

Hellenes = Hellingers

The Hellenes of Greece are the HELLINGERS of the OLB. They were NOT Fryans as some have speculated. They were a mixed Finda race, goatherders and cliff dwellers. The Athenians were FRYANS who founded that famous City and brought civilization to Greece. That is why the pantheon of gods, were actual Fryans people that the Magi priest turned INTO gods so as to manipulate and rule over the people with.



The Greeks are the Hellingers of the OLB, and have a much swarthier appearance, with olive skin.

Thát forma gvngon hja vppa run, tha as hja ságon that wi navt ne táldon néi hjara skát, thá kémon hja tobek ànd léton gráte átskip bliká. Min.erva fréjde jef wi vs in thére minna machte nither setta. That wrde to staden vnder biding that wi skolde helpa hjam with hjara swetsar to stridande, thér alan kémon hjara bern to skákana ànd hjara skát to ráwana. Thá bvwadon wi éne burch arhalf pál fon thér have. Vppa réd Min.ervas wårth hju Athenia heten: hwand séide hju, tha áfter kvmand agon to wétane, that wi hir navt thrvch lest ner weld kvmen send, men lik átha vntfongen.

At first they went on the run. But when they saw that we did not aspire after their treasure, then they came back and showed great allyship. Min'Erva asked if we could settle ourselves down in their amicability. That was granted on the condition that we would help them battling with their neighbors, who continually came to kidnap their children and rob their treasure. Then we built a Burg one and a half poles from the harbor. On the counsel of Min'Erva it was named Athenia. "Because," she said, "the descendants ought to know that we came here not through ruses nor violence, but received like allies (átha)."

Athena ~ Ally

"On the counsel of Min'Erva it was named Athenia, "Because," she said, "the descendants ought to know that we came here not through ruses nor violence, but received like allies (atha)."

Dahwile wi an thére burch wrochton kémon tha forsta, as hja hja nv sagon that wi nén slavona héde, sind er sok navt, ànd léton-t (071) an Min.erva blika, til thju hja tocht on that en forstene wére. Men Minerva fréja, ho bist wel an thina slávana kvmen? Hja andere, svme hàvath wi kápad, ôra anna strid wnen. Min.erva séide, sáhwersa ninman mánneska kápja nilda sa ne skolde ninman jvw bern ráwa ànd i ne skolda thérvr nén orloch hàve, wilst thus vsa harlinga biliwa sá mot-i thina slávana fry léta. That nv willath tha forsta navt, hja willath vs wéi driwa. Men thá klokeste hjarar ljuda kvmath helpa vsa burch ta bvwande, thérvr wi nv fon stén mákja. Thit is thju skédnesse fon Jon ànd Min.erva.

While we were working on the Burg, the principals came. As they now saw that we had no slaves, they did not like it, and let it (071) be shown to Min'Erva, because they thought she was a principal. But Min'Erva asked: "How then have you come by your slaves?" They answered: "Some we have bought, others we won in the battle." Min'Erva said: "As soon as nobody wants to buy people then nobody shall rob your children and you would have no war over that. So if you want to remain our allies then you must let your slaves free." Now that the principals did not want, they wanted to drive us away. But the cleverest of their folks came to help build our Burg, which we now made of stone. This is the history of Jon and of Min'Erva.

As hja that nw ella tellad héde, fréjath hja mith érbjadenesse vm yrsene burchwépne, hwand séidon hja vsa létha send weldich, tha sa wi efta wápne hàve, skillon wi ra wel wither.worda. As hju théran to stemad héde, fréjath tha ljuda jef tha Frya.s séda to Athenia ànd tha ôra Krékalanda bloja skolde, thju Moder andere, jef tha fère Krékalanda to tha erva Fryas héra, alsa skilum hja thérvr bloja, ne hérath hja navt thérvr to, alsa skil thérvr lang over kàmpad wrda mote, hwand thene kroder skil jeta fiftusand jér mith sin Jol ommehlápa, bifara thát Finda.s folk rip to fára frydom sy.

Now when they had told all that, they honorably asked for iron Burgweapons. "Because," they said, "our enemies are mighty, but if we have echte weapons, we shall reply them well." When she had agreed to this, the folks asked if the Frya's morals would bloom at Athenia and the other Krékalands. The Mooder answered: "If the far Krékalands belong to the heritage of Frya, then they will bloom there. Do they not belong to that, then there will have to be battled over for a long time. Because the Krooder shall go round with his Jol for another five thousand years, before the Finda's Folk is ripe for freedom."

Unlike what it says in Tacitus' book *Germania*, "they often use clubs, iron weapons but seldom, " the Fryans were the ones that had the advanced iron weapons, not the Findans. They sought to trade their wares with Fryas for them, to the dismay of the Burg Mooder.



Iron Weapons found in Westphalia, Germany.

Gert-men ~ Gertmen ~ German ~ Germans

The Gert-men were the Germans, the follows of the Burg Mooder Gert.

(072) Thit is over tha Gért.manna.

Thá Hel.lénja jefta Min.erva sturven was, tha baradon tha pretera as jef hja mith vs wéron, til thju that hel blika skolde havon hja Hellénia to-ne godene ute kéth. Ak nildon hja néne ore Moder kjasá léta, to segande, hja héde frése that er emong hira fámna nimman wére, thér hja sa god kvnde trowa as Minerva thér Nyhellénia tonomt was. Men wi nildon Minerva navt as éne godene navt bikánna, néidam hja selva seid héde that nimman god jefta fvlkvma wésa ne kvnde thán Wr.aldas gást. Thérumbe kéron wi Gért, Pire.his toghater to vsa Moder ut.

(072) This is about the Gért-men.

When Hel'Lénja, or Min'Erva, had died, then the priests pretended as if they were with us. So that that would be clearly appearant, they proclaimed Hel'Lénja to be a goddess. Nor would they let another Mooder be chosen, saying they had fear that among her Fámna there was nobody whom they could trust as well as Min'Erva who was by-named Ny'Hel'Lénja. But we did not want to acknowledge Min'Erva as a goddess, because she herself had said that nobody could be good or perfect than Wr'Alda's spirit. Therefore we chose Gért (Desire), Pire his daughter, to be our Mooder.

As tha pretera sagon that hja hjara hering navt vp vsa fjvr bréda ne mochten, thá gvngon hja buta Athenia and séidon that wi Minerva navt to-ne godene bikána nilda ut nyd, vmbe that hju tha inhémar sá fül ljafde biwésen hede. Forth javon hja that folk byldnisse fon hira liknese, tjûgande that hja thérlan ella fréja machte alsa naka hja héroch bilewon. Thrvch al thissa tellinga warth (073) thát dvma folk fon vs ofkérad and to tha lesta fylon hja vs to lif. Men wi hédon vsa sténe burchwal mith twam hornum omtéjen alto tha sé. Hja ne machton vs thervmbe navt náka.

As the priests saw that they could not cook their herring on our fire, then they went outside Athenia and said that we would not acknowledge Min'Erva as a goddess out of envy, because she had proven (shown) so much love to the inhabitants. Further on, they gave that Folk images of her likeness, asserting that they could ask anything of them reaching so far (as long as) they remained obedient. Because of all these tales, (073) that dumb Folk was turned away from us, and in the end they attacked us. But we had our stone Burgwal with two horn-shaped curves to the sea. Therefore they could not reach us.

Thach hwat bérde, an Égiptalanda thér wére en overprester, hel fon águnum, klár fon bryn ànd licht fon gást, sin nám wére Sékrops, hy kém vmb réd to jévane. As Sékrops sach that er mith sinum ljuda vsa wal navt birunna ne kv, thá sand hi bodon néi Thyrrhis. Aftérnéi kémon er thrja hvndred skipun fvl salt.átha fon tha wilde berchfolkum vnwarlinga vsa háva bifára, dahwila wy mith allemannum vppa wallum to strydande wéron. Dréi as hja thju háva innomth héde wildon tha wilda salt.átha thát thorp ànd vsa skipa biráwa.

Though what happened? In Egíptelands there was an over-priest, bright from eyes, bright of brain and enlightened of mind, his name was Seakrops. He came to give counsel. As Seakrops saw that he and his folks could not storm our wall, then he sent messengers to Thyrrhis. After that three hundred ships full of salt-allies (= soldiers. Dutch: soldaten) from the wild mountain-Folks came unexpectedly sailing into our harbor, while we with all of us were battling on the walls. Just as they had taken the port, the wild soldiers wanted to rob the village and our ships.

Én saltáthe héde al en bukja skánd, men Sékrops wilde thát navt ne hængja, ànd tha Thyrrjar stjarar thér jeta Frya.s blod int lif héde séidon, aste that déiste sá skilun wi tha ráde hòne in vsa skypa stéka ànd thv ne skilst thina berga na withera-sja. Sékrops tham navt ne hilde ni fon morthja nor fon

hommelja, sand bodon néi Gért vmbir tha burch of to askja, hju macht frya (074) ut.tochte há mith al hira drywande ànd bérande háva, hira folgar alsa fül. Tha wista théra burchhérum él god sjande thát hja tha burch navt hálða ne kvnde, réden Gért hja skolde gaw to bitta, bi fira Sékrops wodin wrde ànd overs bigvnde, thré mônatha áfter brúde Gért hinne mith tha alder besta Fryas bern ànd sjugum wara twilf skypum.

One soldier had already violated a belly, but Seakrops would not allow it, and the Thyrrjer Steersmen, who still had Frya's blood in their bodies, said: "If you do that then we will lit the red rooster in our ships and you will not see your mountains again." Seakrops, who loved neither murder nor destruction, sent messengers to Gért to ask her the Burg off. She was free (074) to walk out with all her floating and portable possessions, her followers as much. The wisest of the BurgNobles, seeing very well that they could not keep the Burg, recommended Gért she should quickly bite (agree), before Seakrops became furious and begin all over. Three months after, Gért went away with the very best of Frya's children and seven times twelve ships.

Thá hja en stút buta thére have wéron kémon thér wel thritich sképun fon Thyrrhis mit wif ànd bern. Hja wilde néi Athénia gá, tha as hja hérdon ha-t thér esképen stande gvngon hja mit Gért. Thi wétking théra Thyrrjar brocht algadur thrvch tha stréte thér vnder thisse tida vppa tha ráde sé uthlip. Et leste lándon hja et Pan'g.ab, that is in vsa spréke fif wétervm, vmbe that fif rinstráma mith hiri néi tha sé to stráme. Hyr seton hja hjara selva nithar. That lánd hávon hja Gért.mannja héton.

When they were some way out of the harbor, as many as thirty ships came from Thyrrhis with wife and children. They wanted to go to Athenia, but when they heard how it was shaped there they went with Gért. The Waterking of the Thyrrjers brought the whole through the strait, which under these times ran into the Red Sea. At last they landed at Pang'Ab, that is in our speech five waters, due to the five ryn-streams that flow to the sea here. Here they set themselves down. That land they have named Gért'Mannja.

"There they landed at Pang'Ab." Panj (live) and ab (water). They arrived at the location known today as Punjab, where the five major rivers meet in India, the Ganga, Yamuna, Indus, Godavari, and Brahmaputra.

The five major rivers of India are the **Ganga, Yamuna, Indus, Godavari, and Brahmaputra**.



The state of Punjab in northwest India is also known as the "Land of Five Rivers". The name Punjab comes from the Persian words panj (five) and āb (water). The five rivers in Punjab are the Sutlej, Beas, Ravi, Chenab, and Jhelum. These rivers are tributaries of the Indus River, with the Sutlej being the largest. The rivers are believed to have shaped the region's culture, agriculture, and economy.

Thene kéning fon Thyrrhis áfternéi sjande that sin alderbesta stjurar wei brit wéren sand al sin skipa mith sina wilde saltátha vmb-er dád jefta lévand to fátane. Men as hjà by thére stréte kém bévadon béde sé ànd irtha. Forth héf irtha hira lif thér (075) vppa, sá hág that al et wéter to thére stréte uthlip, ànd that alle wata ànd skorra lik en burchwal to fára hjam vp réson. That skéde over tha Gért.manna hjara dūgda lik as allera mannalik hel ànd klár méi sja.

The King of Thyrrhis, after seeing that his very best Steersmen had brit away, sent all his ships with his wild soldiers to capture them either dead or alive. But when they came to the strait both trembled: Sea and Earth. Subsequently, Earth raised up her body there (075) so high that all the water of the strait ran out of it, and that all the dregs and shores like a Burgwal rose up before them. This happened over the Gért'Men their virtues, as all people can see bright and clear.

The story of Moses in the Magi Bible, parting the Red Sea, is based on the story of the Gert-man sailing through the Red Sea right before it rose and closed up.



**An tha jéra 1000 and 51 néi Aldland svnken is, is thit vpp-ina asterwach it Fryas burch
writen.**

Néi that wi in twilif jér tid nèn Krékalandar to Almanlánd sján héde, kémon thér thrju sképa sa syrlík as wi nèn hédon ànd to fara nimmer néde sjan. Vppet storoste théra wére-n kéning théra Jhonhis élandum. Sin nôme wére Ulysus ànd tha hrop ovir sin wisdom grát. This kéning was thrvch éne presteresse forséid, that er kéning wertha skolde ovir alla Krékalanda sa-r réd wiste vmbe-n foddik to kréjande, thér vpstéken was anda foddik it Texland. Vmbe-r to fensane héde.r fële skàta mith brocht, boppa ella fámne syrhédum, alsa thér in wr.alda navt skénener mákad wrde.

**In the year 1000 and 51 after Aldland has sunk, this was written on the eastern wall of
Frya'sBurg.**

After we had not seen a Krékalander at Almanland in twelve years, three ships came as stylish as we did not have and had never seen before. On the sturdiest of them was a King of the Jhon's-Islands. His name was Ulysus and the call about his wisdom great. This King had been foretold by a priestess that he would become King over all Krékalands, if he knew a way to obtain a Fooddik that was lighted at the Fooddik at TexLand. To capture (obtain) him he had brought with him many treasures, above all famed jewelry, like there were no more beautiful ones made in wr'alda.

Hja kémon fon Troja en stede tham tha Krékalandar innimth hédon. Al thissa skàta bád hi tha Moder an, men thju Moder nilde náme fon néta. As er to lesta sa, that hju navt to winne wére, gvng er néi Walhallagara. (076) Thér was en fám séten, hjra nôme wére Kát, tha inna wandel wrde hju Ká.lip héten ut hawede that hjara vnderlip as en utkikbored farut sták. Thérby heth er jéron hwilth to àrgenisse fon al tham et wiston. Néi théra fámna hrop heth er to lesta en foddik fon hir kréjen, tha hja heth im navt ne bát, hwand as er in sé kém is sin skip vrgvngon ànd hy náked ànd blát vpnimth thrvch tha ôthera sképa.

He came from Troja, a city the Krékalanders had taken. All these treasures he offered to the Mooder, but the Mooder wanted to know nothing of it. As at last he saw that she was not to be won he went to Walhallagára. (076) There was a Fám seated, her name was Kát, but in the walk (commonly) she was called Ká'Lip, on account that her lower lip stuck out like a lookout-sign. There he hang around for years to the annoyance of all who knew it. According to a statement of their Fámna, he got a Fooddik from her at last. But this was not a gain to him, for when he came to sea his ship perished and he was naked and bare taken up by the other ships.

Troja ~ Troy

The fabled city of Troy, mentioned here in the OLB, and in Homer's Iliad, was proven to be true after-the -fact by the archaeological dig of Heinrich Schliemann in Northern Turkey in 1871.



Fon thisse kéning is hyr en skryver áfterbiléwen fon rén Fryas blod, bårn to thére néie have fon Athénia ànd hwat hyr folgath het er vs fon ovir Athénia skréven, thérut méi mån bisluta, ho wér thju Moder Hel-licht spoken heth, thá hja séide thát Fryas séda to Athénia nén stand holde ne kvste.

From this King is here a writer of pure Frya's blood left behind, born at the new port of Athenia, and what follows here he has written for us about Athenia. From this one can decide how true the Mooder Bright-Light has spoken when she said that Frya's morals could not held standing (held firm) at Athenia.

Fon tha ôthera Krékalander hetste sékur fül kwád ovir Sékrops héred, hward hi wére in nén gode hrop. Men ik dár segse, hi wére-n lichte man, háchlik romed alsa sér bi tha inhémar as wel bi vs, hward hi wére navt vmbe tha människa to djapana sa tha ôra pretera, men hi wére dügedsém ànd hi wist tha wisdom théra férhémanda folkum néi wérde to skátande. Thérvmbe that er that (077) wiste, héde-r vs to stonden that wi machte léva néi vs ajn É.Lik.Séza.Bok.

From the other Krékalanders you have surely heard much evil about Seakrops, because he was in no good call. But I dare say, he was an enlightened man, highly praised, just as much by the inhabitants as by us, because he was not one to deepen (demean) the people like the other priests. But he was virtuous and he knew how to value the wisdom of the far-living Folks. Therefore, because he knew that (077), he had allowed us that we could live according to our own É-Like-Saying-Book (Right-Speaking-Book).

Seakrops~ Cecrops

Cecrops (/ˈsiːkrɒps/; Ancient Greek: Κέκροψ, romanized: *Kekrops*; ΓΕΝ Κέκροπος, *Kékropos*) was a legendary king of **Attica** which derived from him its name Cecropia, according to the **Parian Chronicle** having previously borne the name of Acte or Actice (from **Actaeus**). He was the founder and the first king of **Athens** itself though preceded in the region by the earth-born king **Actaeus** of Attica.^[1] Cecrops was a **culture hero**, teaching the Athenians **marriage**, **reading** and **writing**, and **ceremonial burial**.^{[2][3]}

This Wiki is WRONG though! Because we know that Minerva/Athena was the founder of Athens. Seakrops then kicked out the Fryans AFTER her death, and that's when the followers of Gert- the Gertmannen fled to the Punjab of India.



Thér gvng en telling that er vs nygen were, vmbe that er tjucht wésa skolde ut en Fryaske mangérte ànd Égiptiska prester, uthawede that er bláwe ága héde, ànd that er fül mangérta fon vs skákt wéron ànd in ovir Egíptalande vrsellath. Tha selva heth er nimmerte jecht. Ho-t thérmei sy, sékur is-t that er vs mára áthskip biwés as alle ôthera prestum to sémne. Men as er fallen was, gvngon sina néimanninga al ring an vsa éwa torena ànd bi gráðum sa fêlo mislikanda kéra to mákjande, that er to lônge lesta fon élik sa ànd fon frydom ha navt ôwers as tha skin ànd tha nôme vrbiléf. Forth nildon hja navt ne dája that-a setma an skrift brocht wrde, hwerthrvch tha witskip théra far vs forborgen wárh. To fára wrdon alle sékum binna Athénia in vsa tál bithongon, áfterméi most et in béda tála skén ànd to lesta alléna in tha landis tal.

There was a tale that he was affectionate to us, because he would have been suckled from a Frya's girl and Egiptian priest. On account that he had blue eyes, and that many girls from us were kidnapped and sold in Egíptelands. He himself never validated it. How it is with that (however it may be), it is for sure that he proved more ally-ship to us than all the other priests together. But when he had fallen, his successors soon began to tear at our Éwa and gradually made so many mis-looking distortions, that at long last of 'Being É-like' and of 'Having Freedom' nothing else remained but the appearance and the name. Further, they would not tolerate a Setma being brought into writing, through which (because of that) the science of it was hidden from us. Beforehand, all matters within Athenia were stipulated in our language, then it had to be done in both languages and at last only in the lands language.

In tha érosta jéra nam that manfolk to Athénia enkel wiva fon vs ajn slacht, men that jongkfolk vpwoxen mitha mangérta thér landsáton namen thér ák fon. Tha bástera bern tham thérof kemon wéron tha skénsta ànd snodsta in (078) wralda, men hja wéron ák tha árgsta. To hinkande vr byde syda, to málande her vm séda ner vm pléga, hit ne sy that et wére for hjara ajne held. Alsa náka thér jeta-n strél fon Fryas gást weldande wére wárh al et bvwspul to ména werka forwrochten ànd nimmàn ne mocht en hus to bvwande, thát rumer ànd riker wére as thát sinra néstum. Tha thá svme vrbastere stédjar rik wéron thrvch vs fára ànd thrvch et sulver, thát tha slávona uta sulverlóna wnnon, thá gvngon hja buta vppa hellinga jefta inda déla héma. Thér beftha hága wallum fon láf tha fon stén bvwadon hja hova mith kestlik husark, ànd vmbe by tha vvla prestrum in en goda hrop to wésande, stáldon hja thér falska drochten líkanda ànd vntuchtiga bilda in.

In the first year the male Folk in Athenia took only wives of our own race, but the young Folk waxed with the girls of the land-dwellers, took from there also. The bastardized children that came from that were the most beautiful and savvy in (078) wr'alda, but they were also the worst. Limping between both sides, they did not care about morals nor about customs, except when it was for their own hail. As long as a ray of Frya's spirit was still ruling all the building stuff was used for collective works, and no one was allowed to build a house more roomy and richer than that of his nearest. When some bastardized citypeople became rich through our sailing and through the silver, that the slaves won from the silver mines, then they went to live outside on the slopes or in the valleys. There behind high walls of foliage, there of stone they built courts with expensive household goods, and in order to be in a good call with the foul priests, they set up their false drochten-looking and lewd statues.

"in the first year the male Folk in Athenia took only wives of our own race, but the young Folk waxed with the girls of the land-dwellers, took from there also. The bastardized children that came from that were the most beautiful and savvy in Wralda (the world), but they were also the worst. Limping between both sides, they did not care about morals nor about customs, except when it was for their own hail." ~ No Bastards

By tha vvla prestrum ànd forstum wrdon tha knápa altomet mára gért as tha toghatera, ànd faken thrvch rika jefta thrvch weld fon et pad thére düged ofhléid. Néidam rikdom by thát vrbrûde ànd vrbasterde slachte fër bvppa düged ànd ére jelde, sach mán altomet knápa tham hjara selva mit rûma rika klátar syradon, hjara aldrum ànd fámna to skônnda ànd (079) hjara kunna to spot. Kémon vsa énfalda aldera to Athénia vppe thére ména acht ànd wildon hja thérvr bára, sá warth ther hropen, hark, hark, thér skil en sémomma kétha. Alsa is Athénia wrdon élik en brokland anda héte landa, fol blodsûgar, pogga ànd feniniga snáka, hwérin nén mánnske fon herde sédum sin fot navt wága ne méi.

With the foul priests and principals, the boys were ultimately desired more than the daughters, and often diverted from the path of virtue either through wealth or through violence. Now that riches among that spoiled and bastardized race counted far above virtue and honor, one saw ultimately fellows adorning themselves with glorious clothes, their parents and Fámna to disgrace and (079) their manhood to mockery. Did our simple elders come at a collective council at Athenia and wanted to complain about it, so it was shouted: "Hear, hear, there shall speak a seamomma (sea-ghost³)". Thus Athenia has become É-like a swamp in the hot lands, full of leeches, toads and venomous snakes, in which no man of hardend morals can dare his foot.

³ Momma: Mom is a mask. Translated as ghosts: In the old days (perhaps still in the south), a ghost meant a bad woman (or girl). A ghost was a woman who looked good to the outside but was bad on the inside: a hypocrite

Thit stat in al vsa burga.

Ho vsa Dénamarka fára vs vléren gvngon 1600 ànd 2 jér néi Aldland vrgongen is.

Thrvch Wodins dor ànd dertenhéd was thene Mágí bás wrden ovir Skénlandis astardél. Wra berga ànd wr-n sé ne tvrade hi navt ne kvma. Thju Moder wildet navt wér ha, hja sprék ànde kéth, ik sja nén frése an sina wépne, men wel vmbe tha Skénlander wér to nimmande, thrvchdam hja bastered ànd vrdéren sind. Vppa ména acht toch te man alén. Thérvmbe is-t im léten. Grát 100 jér léden byondon tha Dénemarkar to wandelja mith hjam. Hja jévon him ysere wépne ànd rédskip thér fori wandeldon hja golden syrhédon bijunka káper ànd yserirtha.

This stands in all our Burgten.

How our Denmarks were lost to us 1600 and 2 years after AldLand perished.

Through Wodin's barren (lack of wisdom) and levity, the Mágí had become boss over Schoonland's eastern part. Where there were mountains and where a sea he dared not come. The Mooder did not want to have it back, she spoke and declared: "I see no fear in his weapons, but I do in taking the Schoonlanders back again, because they are bastardized and degenerate". At the collective council one thought the same. Therefore it was left to him. More than 100 years ago, the Denmarkers began to exchange with him. They gave him iron weapons and tools, for which they exchanged gold jewelry as well as copper and iron-earth.

Thju Moder sand bodon ànd réd-cr, hja skolde thju wandel fára léta. Thér wére frése séide hju fori hjara sédum, (080) ànd bitham hja hjara séde vrléren, than skolde hja ák hjara frydom vrljasa. Men tha Dénemarkar néde narne ára nei, hja nilda navt bigrippa that hjara séde vrbrúde kvste, thérvmbe ne meldon hja hja navt. To lónge lesta brochton hja ajne wépne ànd liftochta wéi. Men thát kwád wrocht hjara géja. Hjara lichéma wrdon biláden méi blik ànd skin, men hjara arka spynton ànd skvra wrdon létoch.

The Mooder sent messengers and recommended them, they should let go of the exchange. "There was fear," she said, "for their morals, (080) and with that they un-learn their morals, they shall also lose their freedom." But the Denmarkers had no ears for it; they did not want to understand that their morals could be spoiled, therefore they did not notice her. At long last they brought their own weapons and provisions away. But that evil wroughted its consequences. Their bodies were laden with glitter and shiny, but their fields languished and barns became empty.

Krek hondred jér eftere déi that et forma skip mit liftochta fona kád fáren was, kém ermode ànd lek thrvch tha anderna binna, honger spréda sina wjvka ànd strék vppet land del, twispalt hlip stolte in overe stréta ànd forth to tha hûsa in, ljafde ne kv nén stek lônger navt finda ànd éntacht run éwéi. Thát bàrn wilde éta fon sina màrn ànd thju màrn héde wel syrhédon tha nén éta. Tha wiva kémon to hjara manna, thissa gvngon néi tha gréva, tha gréva nédon selva nawet of hildon-t skul. Nw most màrn tha syrhédon vrsella, men thawila tha stjurar thérméi wéi brit wéron kém frost ànd léi-n plônk del vppa sé ànd wra stréte. Tha frost thju brigge réd héde, stop wákandon thér (081) wr to-t land ut ànd vréd klywade vpper sétel.

Barely 100 years after the day the first ship sailed from the quay with provisions, Poverty came and leaked inside through the windows. Hunger spread its wings and perched upon the land. Discord walked proudly over the streets and onwards into the houses. Love could no longer find a place and Unity ran away. The children wanted food from their mom, and that mom did have jewelry but no food. The wives came to their husbands. These went to the Gréva. The Gréva had nothing themselves or were hiding it. Now one had to sell the jewelry. But while the Steersmen were brit

away with those, Frost came and laid down a plank on the sea and over the streets. When Frost had readied (finished) that bridge, Watchfulness crept over it (081) out of the land and Treachery climbed on his seat.

In stéde fon tha owera to biwákande spandon hja hjara horsa for hjara togum ànd runon néi Skénland thá. Tha Skénlander, tham néy wéron néi that land hjarar éthla kémon néi tha Dénemarkum. Vppen helle nacht kémon hja alla. Nw séidon hja that hja rjucht héde vppet land hjarar éthlon ànd thahwil that màrn thérvr kâmpade kémon tha Finna in tha létoga thorpa ànd runadon mith tha bern ewéi. Thétrvch ànd that hja nén goda wépne navt nédon, déd hjam tha kâsa vrljasa ànd thérméi hjari frydom, hwand thene Mágí wrde bás. That kém that hja Fryas tex navt lésde ànd hira rédjévinga warlâsed héde.

Instead of watching the shores they harnessed their horses for their vehicles and ran toward Schoonland. The Schoonlanders, who were curious of that land of their ancestors came to the Denmarks. On a bright night they all came. Now they said they had a right to the land of their ancestors, and while they were battling over that the Fins came into the empty villages and ran away with the children. Through (Because of) that, and that they had no good weapons, made them lose the case and with it their freedom, because the Mágí became boss. That came to be because they did not read Frya's Tex and had neglected her counsels.

Ther send svme thér méne that hja thrvch tha gréva vrréden send, that tha fámna thát lóng spérath hédon, tha sa hvam sa thér vr kétha wilde, thamis mvla wrdon to snórath mith golden kédne. Wi ne mūgan thérvr nén ordél to fellande, men wi willath jo tohropa, ne lén navt to sére vppa wisdom and dūged ni fon jvwa Forsta, ni fon jowa fámna, hwand skelet halda sá mot allera mannalik wáka ovir sin ajna tochtla and for-t ména held.

There are some who assume that they were betrayed by the Gréva, that the Fámna had long detected that. But whoever wanted to speak about that, his mouth was gagged with golden chains. We cannot pass judgment on that, but we want to shout at you: "Do not lean too much on the wisdom and virtue of your principals, nor of your Fámna, for when push comes to shove, so all people must watch over their own thoughts and for the collective hail."

(082) Twa jér néidam kém thene Mágí selva mith en fláte fon lichte kánun, tha Moder fon Texland and tha foddik to ráwane. Thás árge séke bisonde-r thes nachtis anda winter by storne tydum as wind gūlde and héjel to jenst tha andérna fêtere. Thi utkik thér ménde thater awet hérde sták sin balle vp. Tha dréi as et ljucht fon ér tore vppet rondél falda, sa-r that al fêlo wépende manna wra burchwal wéron. Nw gvng-er to vmbe tha klokke to lettane, tha et wére to lét. Ér tha wére réd wére, wéron al twa thusand ina wér vmbe tha porte to rammande. Strid hwilde thervmbe kirt, hwand thrvchdam tha wéra navt nén gode wacht halden néde, kémon alle om.

(082) Two years later, the Mágí himself came with a fleet of light canoes to rob the Mooder of TexLand and the Fooddik. That awful business he accomplished at night in winter at storm tide as wind raged and hail beat against the windows. The lookout, who assumed he heard something, lit his searchlight. As soon as the light from the tower fell on the roundpart, he saw that already many armed men were over the Burgwal. Now he went to ring the bells, but it was too late. Before the Defenders were ready, two thousand were already busy to ram the gate. Battle therefore was short, for because the Defenders had not held (kept) a good watch, all died.

Hwil that alrek drok to kámpane wére, was thér en vvla Fin to thére fláte jefta bedrum fon thére Moder inglupth, and wilde hja nédgja. Tha thju Moder wérd-im of that er bekwárd tojénst tha wách

strumpelde. Thá-r wither vpa bén wére stek er sin swérd to ir buk in segsande, nilst min kul navt sá skilst min swérd ha. After im kém en skiper fona Dénemarka, thisse nam sin swérd and hif thene Fin thrvch sina hole. Thérut flát swart blod and thérvr swéfde-n bláwe logha.

While everyone was busy battling, there was a foul Fin who crept into the flete, or bedroom, of the Mooder, and wanted to rape her. But the Mooder warded him off so he stumbled backward against the wall. When he was on his legs (feet) again he stabbed his sword into her belly saying: "If you do not want my penis then you shall have my sword." After him came a skipper of the Denmarks, this one took his sword and raised the Fin through his head. From it flowed black blood and over it floated a blue flame.

Thi Mágí lét thju Moder vpa (083) sinra skip forplégja. As hju nw wither alsa fère hél and béter wér that hju fäst spréka machte, séide thene Mágí that hju mith fára moste, tha that hju hira foddik and fámna halda skolde, that hju en stát skolde nita sá hách as hju to fara na néde kenth. Forth séide-r thát hi hiri fréja skolde in ajnwarde fon sinum forsta, jef er máster skolde wertha over alle lándá and folkra Fryas. Hi séide that hju that bijáe and bijechta most, owers skolde-r vnder fêlo wéja sterva léta. As er thér after al sinra forsta om ira léger to gadurad héde fréjer lúd, Frána vrmities i klársjande biste most m.énis segsa of ik máster skil wertha over alle lándá and folkra Fryas.

The Mágí let the Mooder be nursed on (083) his ship. When she was once again so far whole and better that she could speak firmly, the Mágí said that she must sail with him, and that she would keep her Fooddik and Fámna, that she would enjoy a status so high as she had not known before. He further said that he would ask her, in the presence of his principals, whether he would become master over all the lands and Folks Frya's. He said she must confirm and validate that otherwise he would let her die under a lot of pain. As he there after had gathered all his principals around her bed he asked loudly: "Frána since you are clear-seeing you must just say to me whether I shall become master over all the lands and Folks Frya's".

Frána déde as melde hja him navt. To lónge lesta épende hju hira wéra ande kéth, min águn wrde thjüstred, tha that ôre ljucht dégth vp in minara séle. Jes, ik sja-t. Hark Irtha and wés blyde mith my. Vndera tydum that Aldland svnken is, stand thju forma spéke fon thet Jol an top. Thémci is hju del gvgon and vsa frydom mith tham.

Frána acted as if she did not notice him. At long last she opened her lips and spoke: "My eyes are darkened, but that other light dawns up in my Séle. Yes, I see it. Hear Earth and be happy with me. During the times that AldLand sank, the base spoke of the Jol stood on top. Then he went down and our freedom with him.

As er twa spéka jeftha 2000 jér del trüled het, sá skilun tha svna vpstonda thér tha forsta and pretera thrvch hordom bi-t folk téled háve, and tojenst hjara táta tjugha. Thi alle skilum thrvch mort swika, men hwat hja kéth háve skil forth bilywa and frúchdber wertha (084) in-a bosme théra kloke mánniska, alsa lik gode sédum thér del léid wrde in thinra skát. Jeta thúsand jér skil thju spéke then del nyga and al mára syga anda thjusternesse and in blod ovir thi utstirt thrvch tha lága thér forsta and pretera.

When 2 spokes or 2000 years have tumbled (turned) down, then the sons will rise whom the principals and priests by whoredom have produced by the Folk, and testify against their dad. Those will all succumb to murder. But what they have declared shall henceforth remain and become fruitful (084) in the bosoms of the clever people, thus like good seeds which are layed down in your lap. Another 1000 years the spoke shall then bow down and further sink into darkness, and pour out in blood over you through the lies of the principals and priests.

Thérnéi skil thet mornerád wither anfanga to glora. Thit sjande skilun tha falska forsta and prester alsamen with frydom kampa and woxelja, men frydom, ljafde and éndracht skil-et folk in hjara wach néma and mit thet jol risa uta vvla pol. Thát rjucht thát erost alléna glorade, skil than fon léjar laja to-n logha wertha. That blod théra argum skil ovir thin lif stráma, men thu ne mūgth et navt to thi néma. To tha lesta skil thát feninige kwik thév vp ása and thérof sterva. Alle vvla skédnese tham forsunnen send vmbe tha forsta and pretera to boga, skilun an logha ofred wertha. Forth skilun al thinra bern mith frétho léva.

Then the red of dawn will commence to glow again. Seeing this, the false principals and priests together shall battle and wrestle with Freedom. But Freedom, Love and Unity shall take the Folk into their scales and rise with the Jol out of the foul pool. The Right, which at first just glowed, shall then gradually become a flame. The blood of the awful shall stream over your body, but you are not allowed to take in any of it. At last the venomous animals shall prey on it and die from it. All foul histories that have been made up to exalt principals and priests, shall be sacrificed to flames. Henceforth all your children shall live with Peace."

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Thá hju utspreken héde, ség hju del. Men thene Mágí tham hja navt wel forstán héde kréth, ik hàv thi fréjeth, jef ik bás skilde wertha ovir alle lándá and folkra Fryas, and nw hàste to en other spoken.

When she had finished speaking she sank down. But the Mágí, who had not understood her properly, shouted: "I have asked you if I shall become boss over all the lands and Folks Frya's, and now you have spoken to another".

Frána rjuchte hiri wither, sach im star an and kéthe: ér sjugun etmelde om send, skil (085) thin séle mitha nachtfüglon to tha gráwa omme wára and thin lik skil ledsa vppa bodem fona se. Él wel séide thene Mágí mith vrborgne wodin, segs men thát ik kvme. Forth séider tojenst én sinar rakkarum, werp that wif vr skippes bord. Althus wér-et ende fon-re leste théra Moderum. Wréke willath wi thév vr navt ne hropa, tham skil tyd nima. Men thúsand wára thúsand mél willath wi Frya áfterméi hropa: wák-wák-wák.

Frána rightened herself again, looked at him rigidly and declared: "Before seven days and nights have passed, (085) your Séle shall wander around with the night-birds over the graves and your corpse will lie at the bottom of the sea". "Very well," said the Mágí with hidden fury, "just say I am coming". He further said to one of his rascals: "Throw that wife over shipboard". Thus was the end of the last of the Mooders. Revenge we do not want to shout over that, that Tyd will take. But a thousand times a thousand times we want to shout after Frya: "Wák- Wák- Wák".



How the Magy Fared Henceforth, Pages 82 – 83

Ho-t thene Mágí forth vrgvngon is.

Néi that tha moder vrdén was, léter tha foddik ànd tha fámna to sina skip tobrenga bijunka alle inbold thér im likte. Forth gvng er thát Flímár vp, hwand hi wilde tha fám fon Médéasblik jeftha fon Stávora gabja ànd tham to Moder mákja. Tha thér wéron hja vp hjara hodum brocht. Tha stjurar fon Stávora ànd fon thát Alderga hédon hini gém to jonis togen, men tha gráte fláte wére vppen fére tocht út. Nw gvngon hja to ànd foron mith hjra littige fláte néi Médéasblik ànd hildon hja skul after thát ly théra bámun. Thi Mágí nácade Médéasblik bi helle déi ànd skínander svnné. Thach gvngon sina ljuda drist wéi vppera burch to runnande. Men as allet folk mith tha bótum land was, kemon vsa stjurar (086) utére kréke wéi ànd skáton hjara pila mith tárbarntin bollum vp sinra fláte. Hja wéron alsa wel rjucht that félo sinra sképun bistonda anna brönd wéron.

How the Mágí fared henceforth.

After the Mooder was murdered, he let the Fooddik and the Fámna being brought to his ship along with all the household contents he liked. Subsequently, he went up the FliLake, because he wanted to seize the Fám of Médéasblik or of Stavern and make her to a Mooder. But there they were brought on their guard. The Steersmen of Stavern and of the Alderga had gladly have gone to them, but the great fleet was out on a far voyage. Now they went and sailed with their little fleet to Médéasblik and kept themselves hidden behind the protection of the trees. The Mágí reached Médéasblik by bright day and shining sun. Nevertheless, his folks set off boldly running towards the Burg. But when all the Folk with the boats had landed, our Steersmen (086) came out of the creek and shot their arrows with terpetine-balls at his fleet. They were so well right (aimed) that many of his ships were instantly on fire.

Tham vppa sképun wachton, skáton ák nêi vs thá, thach thát ne rojade nawet. As er to lesta en skip al barnande nêi-t skip thes Mági dryf, bifel-er sin skiper hi skolde ofháde, men thene skiper that wére thene Dénemarkér thér thene Fin felad héde, andere, thv hest vse Éremoder nêi tha bodem fona sé svnden to meldande thatste kvma skolde, thit skoste thrvch tha drokhéd wel vrjetta; nw wil ik njvda thatste thin word jecht. Thi Mági wildim ofwéra; men thene skiper, en áfte Frya.s and sterik lik en jokoxe, klipade bēda sinum hōnda om sin hole and hif hini vr bord into thát wállande hef. Forth hēs er sin brune skild an top and for rjucht to rjucht an nêi vsa fláte.

Those waiting on the ships also shot toward us, but that didn't grub (achieve) anything. When at last a ship on fire was drifting towards the ship of the Mági, he ordered his skipper he should hold off. But the skipper, that was the Denmarker who had felled the Fin, answered: "You have sent our HonorMooder to the bottom of the sea to give notice that you would come, you must have forgotten that because of the bustle. Now I want to take care that you keep your word". The Mági wanted to ward him off, but the skipper, an echte Frya's and strong like a yoke-ox, clapped both his hands around his head and raised him overboard into the welling waves. Subsequently, he hoisted his brown shield on top and sailed right to right on (straight) towards our fleet.

Thérthrvch kémon tha fámna vnforlet to vs, men tha foddik was utgvngon and nimman wiste ho-t kémen was. Tha hja vppa vnforden sképa heradon, that thene Mági vrdrvnken was, brúde hja hinne, hwand tha stjurar théra mēst Dénemarkar wéron. Nêi that tha fláte fēr enoch ewēi wére, wendon vsa stjurar and skáton hjara bampila vppa tha Finna del. (087) Thá tha Finna thus sagon, ho hja vrrēden wéron, hlip alrik thrvch vr ekkorum and thér nēre lōnger nēn hērichhéd ni bod. To thisre stonde run tha wére hju ut tēre burch. Tham navt ne fljuchte, werth afmakad, and thér fljuchte fvnd sin ende into tha polum fon et Krilinger wald.

Through that, the Fámna came to us uninjured, but the Fooddik had gone out and no one knew how that had come about. When they heard on the undamaged ships, that the Mági had drowned, they went away, because the Steersmen of them were mostly Denmarkers. After the fleet was far enough away, our Steersmen turned and shot their burning-arrows down at the Fins. (087) When the Fins thus saw how they had were betrayed, they all walked in disarray and obedience was no longer commanded. In this state running, then they were out of the Burg. Those who did not flee were slaughtered, and those who fled found his end in the pools of the Krilinger Forest.

Néischrift.

Thá tha stjurar an da kreke léjon was thér en spotter fon ut Stavora mank, thér séide, Médéa mei lakkja, sa wi hyr ut hjara burch reda. Thérvmbe hávon tha fámna thju kréke Médéa mei lakkja héten. Tha bértnissa thér afternêi skéd send, méi alra mannalik hūgja. Tha fámna hagon tham nei hjara wysa to tella and wel biskriwa léta. Thérvmbe rékenjath wi hirmitha vsa arbéd fvlbrocht.

Held. Ende fon 't Bok.

Postscript.

When the Steersmen lay in the creek, there was a mocker from Stavorn among them, who said: "Medea can laugh, if we rescue her from her Burg." Therefore the Fámna have named that creek 'Medea can laugh'. The events that have happened after that, all people can remember. The Fámna ought, according to their way, to tell and let them be well described. Therefore, we hereby count our labor accomplished.

Hail. End of the Book.



The Writings of Adelbrost and Apollonia, Pages 84 – 86

Tha skrifta fon Adelbrost and Apollonia.

Min nôrn is Adelbrost svn fon Apol and fon Adela. Thrvch min folk ben ik kâren to Grâvetman ovira Linda wrda. Thêrvmbê wil ik thit bok forfolgja vp alsa dênera wisa as mine mem sproken heth. Nêi that thene Mâgî felt was and Fryasburch vp stel brocht, most er en moder kâren wertha. Bi-ra lêva nêde thju Moder hira folgstera navt nônth. Hira lërsta wille was sok and name to findne. Sjugun mônatha âfter werth er en mêna acht bilidsen and wel to Grênegâ ut êrsêke that anna Saxanamarka pâlth.

The writings of Adelbrost and Apollonia.

My name is Adelbrost, son of Apol and of Adela. By my Folk I was chosen Grâvetman over the Linda-Wards. Therefore, I want to continue this book in such a way as my mom has promised. After the Mâgî had fallen and Frya'sBurg was brought to style, a Mooder had to be chosen. In her lifetime, the Mooder had not named her successors. Her last will was lost and nowhere to be found. Seven months after, a collective council was convened and this was at Grênegâ from the cause that it borders at Saxanamarks.

Min mem werth (088) kéren, men hju nilde nén Moder wésa. Hju héde heth lif minar tát hréd, thérthrch hédén hja ekkorum lyaf kréjen and nw wildon hja ák gádath wertha. Félon wildon min mem fon er bislut ofbrenge; men min mem séide, en Éremoder ácht alsa rén in -ra mod to wésana as hja buta blikth and éven mild far al hjara bern. Néidam ik Apol nw lyaf hæv boppa ella in wralda, sá ne kán ik sá-ne Moder navt nésa. Sá sprek and kéth Adela, men tha óra burchfámna wildon algáder Moder wésa. Alrek stát thong fori sinera ajne fám and nilde navt fíra. Therthrvch nis er néne kéren and heth rik thus bandlås. Hyr áfter mäg-it bigripa.

My mom was (088) chosen, but she did not want to be a Mooder. She had saved the life of my dad, because of that they had started to love each other and now they also wanted to be married. Many wanted to dissuade my mom from her decision, but my mom said: "An HonorMooder ought to be as pure in her Mood as she appears outwardly, and equally mild for all her children. Since I now love Apol above everything in wr'alda, so I cannot be such a Mooder." So spoke and declared Adela. But the other BurgFámna all wanted to be Mooder. Each state stipulated for its own Fám and would not loosen (yield). Through that none was chosen and the territory thus bondless. After this you can understand.

Ljudgért, tham kéning thér hémesdéga fallen is, was bi thére Moder-is léva kéren blikbér trvch alle státha mith lyafde and trjvw. Heth wére sin torn vmbe vppin eth gráte hof to Dok-hém to hémande, and bi thére Moder-is léva wrd-im ther gráte ér biwésen, hwand et wére immer sa ful mith bodon and riddarum fon héinde and fère as-m-à to fóra na nède sjan. Tach nw wér-cr énsém and vrléten, hwand alrek wére ange that-cr him máster skolde mákja boppa heth rjucht and welda é-lik tha slávona kéninggar.

Ljud'Gért, the King who recently fell, was chosen by the Mooder's life, apparently by all states with love and trust. It was his wish to live at the great court at Dokheim, and by the Mooder's life that great honor was bestowed upon him, for it was ever so full of messengers and knights from near and far as had not been seen before. Yet now he was lonely and deserted, for all were afraid that he would make himself master above the right, and rule É-like the slaves kings.

Elk forst wánde forth that-cr enoch déde (089) as er wákade ovir sin ajn stát; and thi én ne jéf nawet tá antha ôthera. Mith-éra burchfámna gvnet jeta árgér to. Alrek thisra bogade vppira ajne wisdom and sahwersa tha Grévetmanna awet dédon buta hjam, sá wrochten hja mistryvwa bitwiska tham

and sinum ljudum. Skéder en séke thér félon státha trof and héde màn thju réd éner fám in wnen, sá kéthon alle ôthera that hju spoken héde to fère (*färe. Ed.*) fon hjra ajne stát.

Each principal further deluded that he did enough (089) if he watched over his own state, and the one cared nothing about the others. With their BurgFámna things were even worse. Each of these boosted about their own wisdom, and as soon as the Grévetmen did anything outside of them, they wrought distrust between them and his folks. Did a matter happen that concerned many states and had one won (obtained) the counsel of one Fám, then all the others proclaimed that she had spoken to the advantage of her own state.

Thrvch althus dénera renka brochton hja twyspalt in ovira státha and torendon hja that band sá déne fon én, that et folk fon tha éne stát nithich wére vppet folk fon en ora stát and fáret alderminesta lik férhémande biskôwade. Thju fère théra is wést that tha Gola jeftha Trowída vs al-ét lánd of wnen hâven al ont théra Skelda and thi Mági al to thére Wrsára. Ho-r thérby to gvngen is, heth min mem vntléth, owers nas thit bok navt skrêven ne wrden, afskén ik alle hápe vrléren hâv tha-et skil helpa thá báta. Ik ne skryw thus navt inna wán, thet ik thérthrvch thet lánd skil winna jeftha bihaldane, that is minra achtne vndvalik, ik skryw alléna fár et áfter kvmande slacht, til thju hja algádur wéta müge vp hvdéna wisa wy vrléren gvnge, and tha alra mannalik hyr ut léra méi that elk kwád sin géja télath.

Through all such scams they brought discord upon the states and torn the bond from one (in pieces) in such a way, that the Folk of the one state was angry at the Folk of another state and, for the very least, regarded them like far-living ones. The result of it has been that the Gols or Trowída won from us all the land all untill the Schelde, and the Mági all untill the Wersara. How he went about that, my mom has dissected, otherwise this book would not have been written, although I have lost all hope that it shall help to gain. So I do not write under the delusion that I will thereby win or preserve the land, that is in my estimation impossible. I write only for the after coming generations, so that they can all together know in what way we went lost, and so all people can learn from this that every evil produces its consequences.

(090) My heth mán Apollánja héten.

Twyia thritich déga néi mán hira dád heth mán Adelbrost min brother vrsléjen fonden vppa wárf, sin hawed split and sina lithne út én hréten. Min tát thér siak léide is fon skrik vrsturven. Thá is Apol min jungere brother fon hyr néi thére westsyde fon Skénlánd fáren. Thér heth er en burch ebuwad, Linda.s.burch héten, vmbe dána to wrekana vs léth. Wr.alda heth-im thér to fêlo jéra lénad. Hy heth fif svna wnen. Altham brengath théne Magy skrik and min brother gôma.

(090) One named me Apol'Lánja.

Thirty-two days after mom her death, one has found Adelbrost, my brother, slayed in the shipyard. His head split and his limbs torn apart. My dad, who was suffering from illness, died of fright. Then Apol, my younger brother, sailed from here to the west side of Schoonland. There he has built a Burg, called Linda'sBurg, in order to afterwards avenge our suffering. Wr'Alda lend him many years to do so. He won five sons. All of them bring the Mági fright and my brother profit.

After mán and brother-is dád send tha fromesta fon-ut-a lándum to ekkôrum kvmen, hja havon en bánd sloten Adelbánd héten. Til thju vs nén leth witherfára ne skolde, hâvath hja my and Adelhirt min jungste brother vpper burch brocht, my by tha fámna and min brother by tha wérar. Thá ik thritich jér weré heth man my to Burchfám kéren, and thá min brother fiftich wére, werth-er keren to Grévetman. Fon mán-is syde wére min brother thene sexte, men fon tát his syde thene thríde. Néi rjucht machton sine áfterkvmande thus nén o v e r a L i n d a áfter hjara nômun navt ne fora, (091) men alra mánalik wildet hâva to ére fon mina mán.

After mom and brother's death, the most righteous from the lands have come together; they have closed a bond, called Adel'Bond. So that no injury would come to us, they have brought me and Adel'Hirt, my youngest brother, to the Burg. Me with the Fámna and my brother with the Defenders. When I was thirty years old one chose me BurgFám, and when my brother was fifty he was chosen Grévetman. From mom's side my brother was the sixth, but from dad's side the third. By right, therefore, his descendants were not allowed to carry 'Over the Linda' after their name, (091) but all the people wanted to have it in honor of my mom.

Thér to boppa heth mán vs ák en ofskrifte jéven fon thet bok théra Adela follistar. Thér mitha ben ik thet blydeste, hwand thrveh min mām hjra wisdom kém-et in wralda. In thas burch hāv ik jeta ôra skrifta fvnden, thér navt in 't bok ne stan, ák lovspréka ovir min mām, altham wil ik áfter skriva.

On top of that, they also gave us a transcript of the book of the Adela followers. With that I am the most happy, because through my mom's wisdom it came into wr'alda. In the Burg I have also found other writings, which are not in the book, also eulogies about my mom. All that I want to write here after.



These Are the Bequeathed Writings of Brunno, Pages 87 – 88

Thit send tha néilétne skrifta Brunnos, ther skrywer wésen is to thisre burch.

After that tha Adela follistar ella héde léta overskryva elk in sin rik, hwat wryt was in vppa wágarum théra burgum, bislotoh hja en Moder to kjasane. Thérto wārth en ména acht biléid vp thisra hém. After tha forme réd Adelas wārth Tüntja bifolen. Ak skoldet slácht hāve. Thach nw frége min Burgtfām thet wort, hju hede immerthe wénich wést thāt hju Moder skolde wertha, ut érséke thāt hju hyr vpper burch sat, hwana mést alle Moderum kéren wéron. Tha hju thet word gund was, épende hju hira falxa wéra ánde kéth: J alle skinth árg to heftane an Adelas réd, tha thāt ne skil thérvmde min mvlā navt ne sluta ner snōra.

These are the bequeathed writings of Brunno, who has been a writer of this Burg.

After the Adela-followers had everything copied each in his own territory, which was written on the walls of the Burgten, they decided to choose a Mooder. To this end, a collective council was convened in his home. After the former counsel of Adela, Tüntja was recommended. Also It would have succeeded, but now my BurgFām asked the word (to speak). She had always been under the delusion that she would become Mooder, from the cause that she sat here at the Burg where mostly all Mooders were chosen. When she was granted the word, she opened her false lips and declared: "You all seem very attached to Adela's counsel, but that will therefore neither shut nor chain my mouth.

Hwa tach (092) is Adela and hwána kvmt et wéi thätster sokke háge love to swikth. Lik ik hjuddéga is hju to fara hyr burchfám wést. Tha is hju thér vmbe wiser jefta bétre as ik and alle ôthera, jefta is hju már stelet vppvsa séd and plégum. Hwére thät et fal, sá skolde hju wel Moder wrden wésa, thá hju thérto kéren is, men néan hju wilde réder ennen bosta ha mith all joi and nochta thér er anebonden send, in stéd fon énsun over hjam and et folk to wákane. Hju is éi klarsjande, god, men min ágne ne send fêr fon vrthjustred to wésane. Ik hâv sjan thät hju hira fryadelf herde minth, nw god, thät is lovelik, men ik hâv forther sjan thät Tüntja Apol-is nift is. Wyder wil ik navt ne sedsa.

Who after all (092) is Adela, and where does it come from that such high praise is swayed towards her? Like me today, she has been BurgFám here before. But is she therefore wiser or better than me and all others, or is she more devoted to our morals and customs? Were that the case, then she would have become Mooder when she was chosen to be one. But no, she rather wanted to have a husband with all the joy and satisfactions that are attached to it, instead of lonely watching over herself and the Folk. She is very clear-sighted, good, but my eyes have been far from darkened. I have seen that she loves her lover very much, now good, that is praiseworthy, but I have further seen that Tüntja is Apol his niece. More I don't want to say".

Tha forsta bigripen éi god, hwér hju hly sochte, men emong et folk kém twyspalt, and néidam heth maradél fon hyr wei kém, wilde-t Tüntja thju ére navt ne guna. Rédne wrde stopth, tha saxne tágón uta skådne, men thér ne wärth néne Moder kéren. Kirt âfter hède annen vsara bodne sin makker fâleth. Til hjuddéga héded er frod wésen (093), thérvmbe hede min burchfám orlovi vmb-im buta tha lándpála to helpane.

The principals understood very well where she sought protection, but among the Folk came discord, and since most of them came from here, they did not want to grant Tüntja that honor. Reasonableness was stopped, the knives were drawn from the sheaths, but no Mooder was chosen. Soon after, one of our messengers had felled his companion. To this day he had been frod (093), therefore my BurgFám had allowed herself to help him outside the land poles.

Thach in stéd fon im to helpane néi thet Twiskland, alsa fljuchte hju selva mith im overe Wrsara and forth néi tha Mági. Thi Mági tham sina Fryas svna hagia wilde stald-iri as Moder to Godaburch et Skénland, mén hju wilde már, hju séid-im thät sahwersa hi Adela vpruma koste, hi måster skolde wertha over éi Fryas land. Hju wér en fyand fon Adele séide hju, hward thrvch hjra renka nas hju nén Moder wrden. Sahwersa hy hir Texland forspreka wilde, sa skolde hjra boda sina wichar to wéiwyser thjanja. Al thissa séka heth hjra boda selva bilyad.

Though instead of helping him to the Twiskland, so she herself fled with him over the Wersara and onward to the Mági. The Mági, wanting to please his Frya's sons, installed her as Mooder at GodaBurg in Schoonland, but she wanted more. She told him that as soon as he could clean up (get rid of) Adela, he would become master over the whole of Frya'sLand. She was an enemy of Adela, she said, because through her scams she had not become Mooder. As soon as he would promise her TexLand, then she would have her messenger serve his adventurers as guide. All these things her messenger himself confessed.



The Other Writing, Pages 89 – 91

Thet othera skrift.

Fiftian monatha néi thére lerste acht wér-et Frjunskip jeftha Winnemônath. Allera mannelik jef to an mery fru and bly, and nimman néde diger than to ákane sina nocht. Thach Wr.alda wild vs wysa, thát wákendom navt vrgamlath wrde ne méi. To midne fon-et fést fyrja kém névil to hullande vsa wrda in thikke thjusternise. Nocht rune wéi, tha wákendom nilde navt ne kéra. Tha strandwákar wéron fon hjara néd.fjura hlápen and vppa tha topádum nas nenen to bisja. Thá névil ewéi (094) tách, lokte svne thrvch tha réta théra wolkum vp irtha. Alrek kém wither ut to juwgande and to jolande, thet jungk folk tách sjongande mitha gürbám and thisse overfulde luft mith sina liaflika ádam. Men thahwila théer alrek in nocht bájada, was vrréd lánd mith horsum and ridderum. Lik alle árga wéron hja helpen thrvch thjusternisse, and hinne glupath thrvch Linda waldis páda.

The other writing.

Fifteen months after the last council, it was Friendship or Winne Month. All people gave in to mirth, joy and happiness, and no one wanted to do anything but the fulfillment of his satisfactions. Yet Wr'Alda wanted to point out to us that Watchfulness cannot be neglected. In the midst of the feasting, mist came to blanket our wards in thick darkness. Satisfaction ran away, but Watchfulness did not want to return. The beach-guards had walked away from their emergency-fires, and on the access-paths no one was to be seen. As mist moved away (094), the sun beckoned through the crevices of the clouds on Earth. Everybody came out again, cheering and yelling. The young Folk paraded around singing with a fragrant tree, and it filled the air with its lovely breath. But while everybody was bathing in Satisfaction, Treachery had landed with horses and knights. Like all awful things, they were aided by Darkness, and sneaking in through the paths of the Linda'Forest.

To fära Adelas dure tagon twilif mangértne mith twilif lámkes ánd twilif knápa mith twilif hoklinga, en junge Saxmán biréd en wilde bufle thér er selva fensen héde ánd támad. Mith allerléja blomma wéron hja siarad, ánd tha linnen tohnekna théra mangértne wéron omborad mith gold ut-er Réne. Thá Adela to hira hus ut vppet slecht kém, fol en blomréin del vppira hole, alle juwgade herde ánd tha tot-horne théra knápum gûldon boppa ella ut. Arme Adela, árm folk, ho kirt skil frú hir bydja. Thá thju lônge skåre ut sjocht wére kém er en hloth mágjara ridderum linrjucht to rinnande vp Adelas hém. Hira tát ánd gáde wéron jeta vppa stoppenbenke séten.

In front of Adela's door walked twelve girls with twelve lambs and twelve fellows with twelve calves. A young Saxman rode a wild buffalo that he himself had captured and tamed. With all kinds of flowers they were decorated, and the girls' linen tunics were fringed with gold from the Reine. As Adela came out from her house onto the terrace, a shower of flowers fell down on her head. All cheered loudly and the blow-horns of the fellows sounded above everything else. Poor Adela, poor Folk, how briefly happiness will stay here. When the long crowd was out of sight, a group of Mágjars knights came running linear-right (straight) at Adela's house. Her dad and husband were still seated on a sidewalk bench.

Thju dure stond épen ánd thér binna stand Adelbrost hira svna. As er (095) sach ho sina eldra in frése wéron, gript er sine bôge fon-ere wách wéi ánd skát néi tha foresta théra ráwarum; this swikt ánd trulde vppet gars del; overne twade ánd thríde was en élik lôt biskéren. Intwiska hédon sina eldra hjara wépne fat, ánd tagon vndiger to jonis. Tha ráwera skoldon hjam ring fensen ha, men Adela kém, vppere burch héde hja alle wépne to hantéra lérad, sjugun irthfét wére hju lônge ánd hira gért sá félo, thryja swikte hja tham or hjra hole ánd as er del kém wér en ridder garsfallich. Follistar kémon omme heme thére lône wéi. Tha ráwar wrdon fálath ánd fensen. Thach to lét, en pil héde hjra bosme trefth. Vrrédelika Mági! In fenin was sin pint dipth ánd thérof is hju sturven.

The door was open and in there stood Adelbrost her son. When he (095) saw how his parents were in fear, he grabbed his bow away from the wall and shot at the front one of the robbers. He swung and tumbled down on the grass. For the second and third was an É-like fate designated. Meanwhile his parents had grasped their weapons, and went unsteadily (uncertain) toward them. The robbers would have caught them quickly, but Adela came. On the Burg she had learned to wield all weapons. Seven earth-feet she was tall and her whip as many. Three times she swung it over her head, and when it came down a knight was grass-fallen. Followers came around the corner of the lane. The robbers were felled and caught. Yet too late, an arrow had struck her bosom. Unreasonable Mági. In venom was its point dipped and from that she died.

Thére burchfam.s lov.

Jes ferhémande áthe, thusande send al kvmen and jet mára send vp wéi. Wel, hja willath Adelas wisdom héra. Sekur is hju forstine, hwand hju is immer thja forste wést. O wách hwérto skolde hja thjanja. Hira hemeth is linnen, hira tohnekka wol, thát hjv selva spon and wévade. Hwérméi skolde hja hjra (096) skénhéd hága. Navt mith párlum, hwand hjra tuskar send witter; navt mith gold, hwand hjra hér is blikkander; navt mith sténa, wel send hjra ágon saft as lamkes ágon, thach tolik sa glander thát mán thér skrómlík in sja ne méi. Men hwat kált ik fon skén. Frya wére wiss navt skéner. Ja áthe, Frya thér sjugun skénhéde héde, hwérfon hjra toghátera men éne elk háchstens thria urven háve. Men al wére hju lédlík, thach skolde hju vs djura wésa.

The BurgFám's praise.

Yes far-living allies, thousands have already come and even more are on their way. Well, they want to hear Adela's wisdom. Certainly she is principal, for she has always been the first. Oh wait, to what would she serve? Her shirt is linen, her tunic wool, which she herself spun and wove. With what would she enhance her (096) beauty? Not with pearls, for her teeth are whiter, not with gold, for her hair is more brilliant, not with stones, though her eyes are soft as lambs' eyes, yet at the same time so shining that one hardly could look into them. But what am I talking about beauty? Frya was certainly not more beautiful. Yes allies, Frya who had seven beauties, of which her daughters have inherited only one each, three at the most. But even if she had been ugly, she would still be dear to us.

Jef hju wygandlík sy. Hark áthe, Adela is thet énge bern vsar grévetman. Sjugun jrthfet is hju hách, jeta gráter then hjra licheme is hjra wishéd and hjra mod is lík béde to sémine. Lok thér, thér wére énis en fénbrónd, thrju bern wéron vp jenske gráfstén sprongen. Wind blos fel. Alrek kréta and thju mán wére rédalás. Thér kvmt Adela: ho stéitst and témethste hropt hju, tragd help to lé-nande and Wr.alda skil jo krefta jéva. Thér hipth hja néi-t Kril.wod, gript elsne tréjon, (097) tragd en breg to makjande, nw helpath ák tha ôthera and tha bern send hred. Jérlikes kémon tha bern hyr blomma ledsa.

Whether she is adventurous? Hear allies, Adela is the only child of our Grévetman. Seven earth-feet high she is. Even greater than her body is her wisdom and her mood (courage) is like both together. Look there, there was once a peat fire. Three children had jumped on the farthest gravestone. Wind was blowing fiercely. Everybody was screaming and the moms were distraught. There came Adela: "Why do you still stand and procrastinate?" she cried, "Try to lend help and Wr'Alda shall give you powers". There she leaps to the shrub-wood, grabs some bushes, (097) tries to make a bridge. Now the others also help and the children are saved. Every year the children come here to lay flowers.

Thér kémon thré Fonysjar skipljuda thér hja wrévela wilde, men Adela kém, hju héde hjara hwop (*hrop. Ed.*) hérad, in swim sléith hju tha létha ànd til thju hja selva jechta skolde, thet hja vñwérthelike manna wéron, bint hju alsémen an en spinrok fest. Tha fèrhémanda héra kémon hjara thjud askja. Tha hja sagon ho skots hja misdén wéron, kém torn vp, thach mán tellade ho-t bérð was. Hwat hja forth dédon, hja buwgdon to fära Adela ànd keston thju slyp hyrar tohnekka. Kvm fèrhémande áthe, tha wald fūglon fljuchtath to fära tha félo forsykar. Kvm áthe sá méist hjara wishéd héra. By tha gráfstén hwer fon in tha lovspréke meld wärth, is mām hira lik bigräven. Vppira gráfstén heth mán thissa worda hwryten: Ne hlap navt to hastich hwand hyr léid Adela.

There three Phoenician shipfolks came and wanted to abuse them, but Adela came, she had heard their call. Swooning she beat the attackers and so that they themselves would validate that they were unworthy men, she tied them together to a spinning wheel. The far-living lords came to ask her diet (explanation). When they saw how scots (gruff) they were wronged, fury arose. But one told how it had happened. What they further did? They bowed in front of Adela and kissed the slip of her tunic. Come far-living allies, the forest birds flee from the many visitors. Come allies so you can hear her wisdom. At the gravestone, of which was mentioned in the praise-speaking, mom had her corpse buried. On her gravestone one has written these words: "Walk not too hastily for here lies Adela."

Adela ~ Noble Fryan



Adela, Noble Fryan, stood 7 feet tall and was full of courage and wisdom.

The Form (Basic) Teaching, Pages 92 – 95

Thju formlére thér is hwryten inutere wách thér burchtore, nis navt wither eskréven in thát bok théra Adela follistar. Hwérvmbé thet léten is nét ik navt to skriwand. Tha thit bok is min ain (098), thérvmbe wil ik hja thér inna setta to wille minra mágum.

The Form (basic) teaching, which is written on the outer wall of the Burgtower, is not further written in the book of the Adela-followers. Why that was omitted I do not know to write. Since this book is my own, (098) therefore I want to put that in here for the sake of my kin.

Form.lére.

Alle god minnanda Frya.s bern sy held. Hwand thrvch tham skil et sélich wertha vp jrtha.

Lér ànd kéth to tha folkum.

Wr.alda is thet alder.aldesta jeftha over.aldesta, hwand thet skop alla thinga.

Wr.alda is ella in ella, hwand thet is évg ànd vnendlik.

Wr.alda is overal ainwardich, men name to bisja, thérvmbe wàrth thet wésa gást héten.

Al hwat wi fon him sja müge send tha skepsela thér thrvch sin léva kvme ànd wither henne ga,

hwand inut Wr.alda kvmath alle thinga ànd kérath alle thinga.

Fon ut Wr.alda kvmth t anfang ànd et ende, alra thinga géith in im vppa.

Wr.alda is thet éne ella mactige wésa, hwand alle ôre macht is fon him lénad ànd kérath to him wither.

Thérvmbe is hi alléna theth skeppande wésa ànd thér nis nawet esképen buta him.

In ut Wr.alda kvmath alle krefta ànd alle krefta kérath to him wither.

Formteaching.

All Good loving Frya's children be hail. Because through these it shall become Seelich (Soulish) on Earth.

Learn and proclaim to the Folks:

Wr'Alda is the most-old or over-oldest, for it created all things.

Wr'Alda is everything in everything, for it is eternal and unendless.

Wr'Alda is everywhere present, but nowhere to be seen, therefore the being is called spirit.

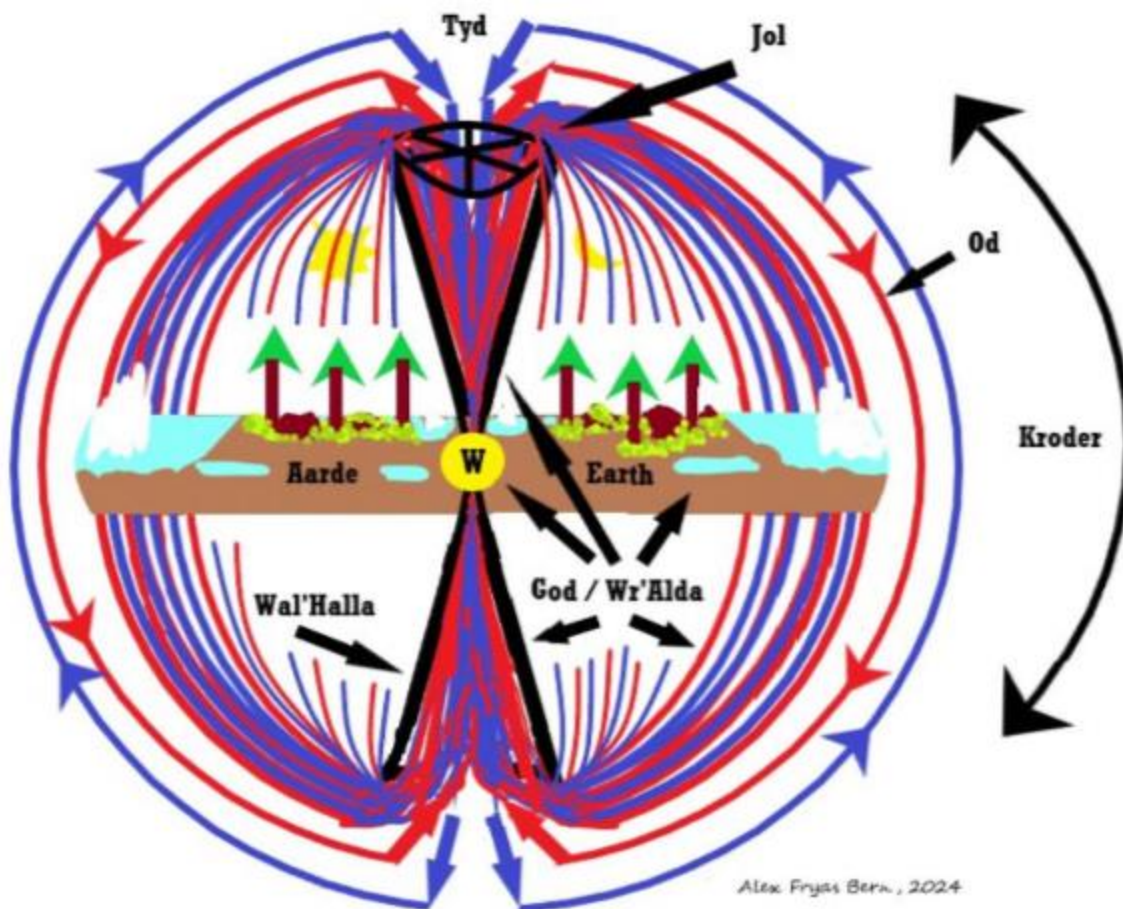
All that we can see of him are the creatures that come through his life and again go back to him, because from out of Wr'Alda all things come and all things return.

From Wr'Alda comes the commencement and the end; all things go up into him.

Wr'Alda is that one almighty being, because all other might is lend from him and returns back to him.

Therefore is he alone the creating being and there is nothing created outside him.

Out of Wr'Alda all powers come and all powers return back to him.



Wr.alda léide évge setma thet is éwa in al et sképne, ànd thér ne send nén gode setma jeftha hja (099) moton thérnéi tavlikt wésa.

Men afskén ella in Wr.alda sy, tha boshéd théra mánnska nis navt fon him.

Boshéd kvmth thrvch lómhéd vndigerhed ànd domhéd.

Thérvmbe kàn hju wel tha mánnska skáda, Wr.alda nimmer.

Wr.alda is thju wishéd, ànd tha éwa thér hju tavlikt heth, send tha boka wérút wy léra müge, ànd thér nis néne wishéd to findande ner to garjande buta tham.

Wr'Alda laid eternal Setma, that is Éwa⁴, in al that is created and there are no good Setma or they have to be fixed in accordance with those.

But although everything is in Wr'Alda, the evil of the people is not of him.

Evilness comes through laziness, submission and stupidity.

Therefore, it can surely harm people, Wr'Alda never.

Wr'Alda is the wisdom, and the Éwa that he has fixed are the books from which we can learn, and there is no wisdom to be found nor to be gathered outside of him⁵.

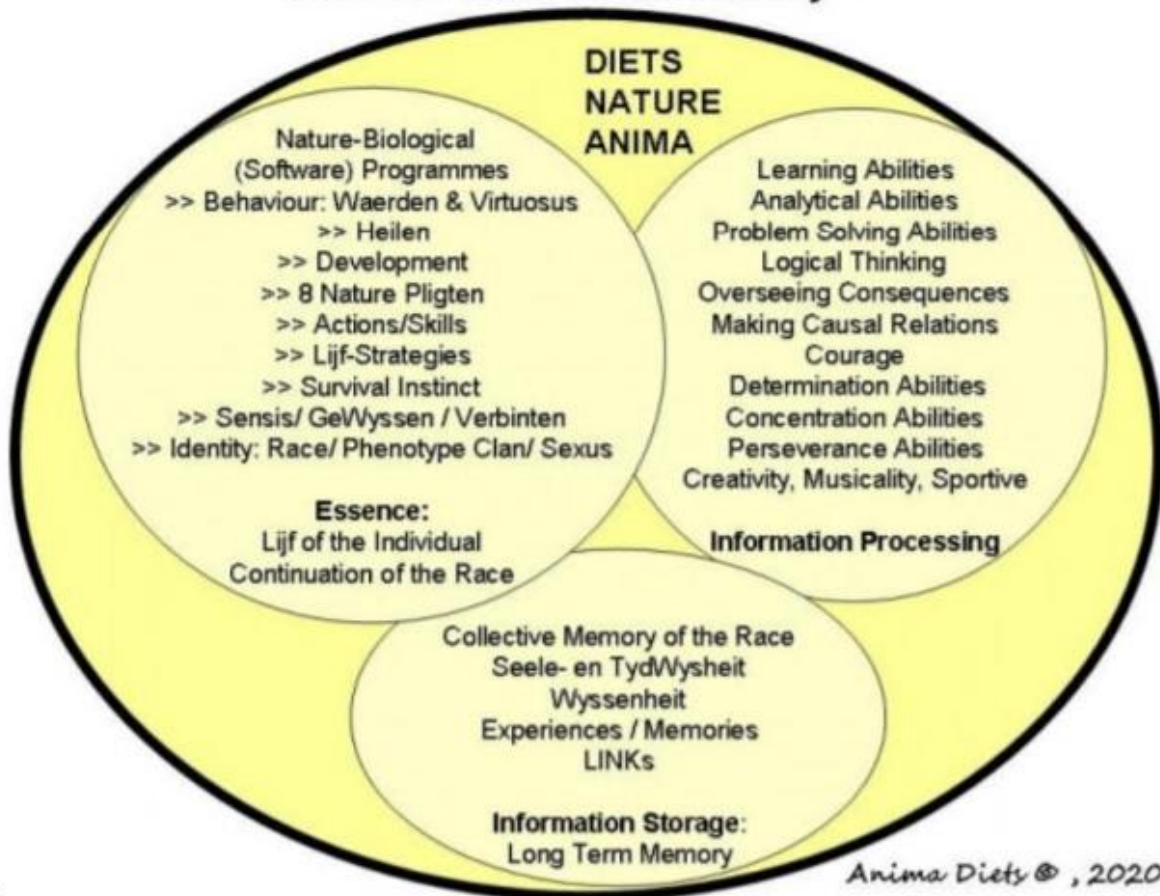
⁴ Éwa : The eternal Setma fixed in our Mood: Conscience (Emood) and the below written Pligten (duties). All Éwa and Setma who were made later on all comply with these Pligten.

The 8 Nature Pligten

1. SELFgouverenenPligt: Only your SEELE gouverenere you.
2. SELFrespectingPligt: Respect your SEELE with Diets: Waerheit & Realis.
3. SELFresponsibilityPligt: Only yourSELF is responsible for your Lijf, behaviour, feelings & decisions.
4. SELFprotectionPligt: Do not do to another what you do not want to be done to yourSELF.
5. SELFheilenPligt: Support your SEELE and Body by ensuring Veilichheit, Paix & the Liberteit to heilen.
6. SELFdefencePligt: Defend yourSELF against attacks that bring your Lijf in danger.
7. SELFdeterminationPligt: Only your SEELE determines your Lijf-Path & your contribution in the Creation of an Erde in Paix & Liberteit.
8. SELFverbintPligt: Enter into an Anima-Verbint with other Germaanse SEELLEN.

Anima Diets ©, 2020

Anima: Versus Personality



id:

Tha mǎnniska mǔgon fēlo thinga sja, men Wr'Alda sjath alle thinga.
 Tha mǎnniska mǔgon fēlo thinga lēra, men Wr.alda wēt alle thinga.
 Tha mǎnniska mǔgon fēlo thinga vntslūta, men to fāra Wr.alda is ella ēpned.
 Tha mǎnniska send mǎnnalik ānd berlik, men Wr.alda skept bēde.
 Tha mǎnniska minnath ānd hātath, tha Wr.alda is allēna rjuchtferdich.
 Thérvmbe is Wr.alda allēne god, ānd thér ne send nēne goda būta him.
 Mith thet Jol wandelath ānd wixlat allet esképne, men god is allēna vnforanderlik.
 Thruch that Wr.alda god is, alsa ne meī hi āk navt foranderja; ānd thrvch thet er bilywath, thérvmbe is hy allēna wēsa ānd al et ora skin.

The people can see many things, but Wr'Alda sees all things.
 The people can learn many things, but Wr'Alda knows all things.
 The people can unlock many things, but for Wr'Alda everything is opened.
 The people are male and birthing (female), but Wr'Alda created both.
 The people love and hate, the Wr'Alda alone is righteous.
 Therefore Wr'Alda alone is Good, and there are no Good ones outside him.
 With the Jol all created things exchange and change, but Good alone is unchanging.
 Through that (Because) Wr'Alda is Good, thus he also can never change, and because he remains, therefore he alone is being (present) and everything else appearance.

(100) Thet othera dēl fonre formlér.

Emong Findas folk send wanwysa, thér thrvch hjara overfindingrikhéd alsa ārg send, thāt hjara selva wis mǎkja ānd tha incwida bitjuga, thāt hjara thet besta dēl send fon Wr.alda; thāt hjara gást thet beste dēl is fon Wr.aldas gást ānd thet Wr.alda allēna mēi thānkja thrvch helpe hjaris bryn. Thāt aider skepsle en dēl is fon Wr.aldas vnendlik wēsa, thāt hāvon hjara fon vs gābad. Men hjara falxe rōdne ānd hjara tāmlāse hāchfarenhéd heth ra vppen dwālwēi brocht.

(100) The other part of the Formteaching.

Among Finda's Folk are mal-wise (un-wise), who through their over-inventiveness are so awful, that they make themselves wise (convince themselves), and deceive the initiates, that they are the best part of Wr'Alda. That their mind is the best part of Wr'Alda's mind and that Wr'Alda can only think through the help of their brain. That every creature is a part of Wr'Alda's unendless being, that they have snatched from us. But their false reasoning and their unbridled pomposity has brought them to go astray.

Mag~Rab = Magi~Rabbi



"Among Finda's Folk are mal-wise (unwise), who through their over-inventiveness are so awful that they make themselves wise (convince themselves), and deceive the initiates, that they are the best part of Wralda. That their mind is the best part of Wralda's mind and that Wralda can only think through the help of their brain." That should ring a bell, who says they are the chosen people? And of those people, their Rabbis, priests, have to think FOR God and tell the people what he means.

Wére hjara gást Wr.aldas gást, sá skolde Wr.alda el dvm wésa in stéde fon licht and wis. Hwand hjara gást slávth him selva immer of vmbe skéne bylda to mákjande, thér y áfternéi anbid. Men Findas folk is en árg folk, hwand afskén tha wanwysa théra hjara selva wis mákja thát hjara drochtne send, sa hávon hjara to fára tha vnewida falxa drochtne esképen, to kéthande allerwéikes, thát thissa drochtne Wr.alda esképen háve, mith al hwat thér inne is; gyriga drochtne fvl nyd ánd torn, tham éráth ánd thjanath willath wésa thrvch tha mánniska, thér blod ánd offer willa ánd skát askja.

Was their mind Wr'Alda's mind, then Wr'Alda would be very dumb, instead of enlightened and wise. Because their minds addict themselves always to make beautiful statues, which they afterwards worship. But Finda's Folk is an awful Folk. For although the mal-wise make themselves wise that they are drochtne, there they have created for the uninitiated false drochtne. To proclaim in all directions that these drochtne have created wr'alda, with all what is in it. Greedy drochtne full of anger and fury, who want to be honored and served by the people, who want blood and sacrifice and ask for treasures.

(101) Men thi wanwisa falxa manna, tham hjara selva godis skalka jeftha prestera nôma léta, bürath ánd sámnnath ánd gethath aldam to fára drochtne thér er navt ne send, vmbet selva to bihaldande. Aldam bidrywath hjara mith en rum emod, thrvchdam hjara hjara selva drochtne wáne, thér an ninman andert skeldich ne send. Send thér svme tham hjara renka froda ánd bár mákja, alsa wrdon hjara thrvch hjara rakkera fát ánd vmbira laster vrbarnad, ella mith félo státska plégum, hjara falxa drochtne to-n ére. Men in trvth, alléna vmbe thát hjara ra navt skáda ne skolde.

(101) But those mal-wise false men, who let themselves be called Good's skalks or priests, demand and collect and take all that for drochtne that are not there, in order to keep it themselves. All that they practice with a roomy emood (without conscience), because they delude themselves to be drochtne who owe nothing to anybody else. Are there some who fathom their scams and make it public, then they are taken by their rascals (henchmen) and burned for their slander. Everything with much stately customs, their false drochtne to an honor. But in truth, only therefore that they would not harm them.

Til thju vsa bern nw wépned müge wésa tojenst hjara drochtenlika lére, alsa hágon tha fámna hjam fon buta to lérande hwat hyr skil folgja.

Wr.alda was ér alle thinga, and néi alle thinga skil er wésa.

Wr.alda is alsa évg and hi is vnendlik, thervmb nis thér nawet buta him.

Thrvch ut Wr.aldas léva warth tid and alle thinga bern, and sin léva nimth tid and alle thinga wéi.

Thissa séka moton klár and bár mákad wrda by alle wisa, sá thát hja-t an ôthera bithjuta and biwisa müge.

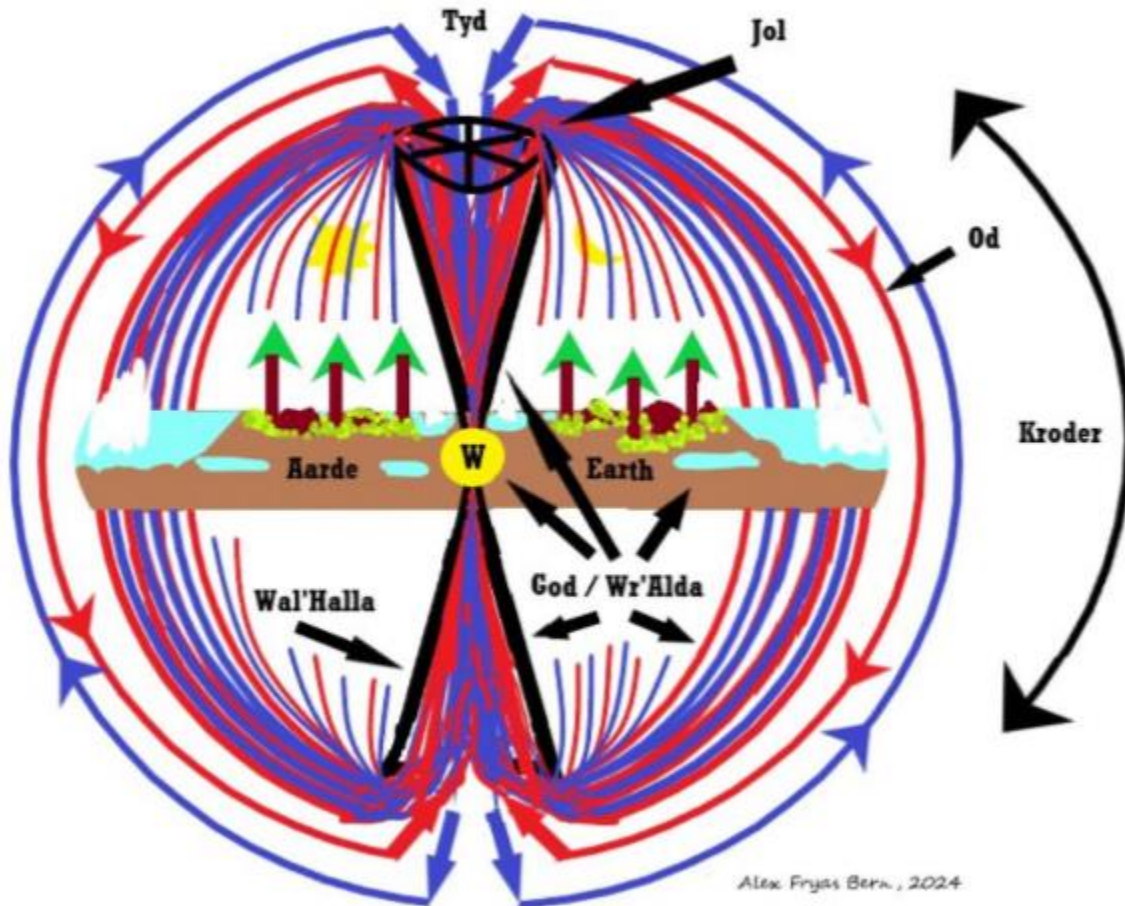
So that our children may now be armed against their drochtenlike doctrine, thus the Fámna ought to learn by heart what will follow here:

Wr'Alda was before all things, and after all things he shall be there.

Wr'Alda is thus eternal and he is unendless, therefore there is nothing outside him.

From out Wr'Alda's life Tyd and all things are being born, and his life takes Tyd and all things away.

These things must be made clear and public with all the wise, so that you can bediet (explain) and prove it to others.



Is-t sá fár wnen, sa séith mán forther.

Hwat thus vsa ommefang treft, alsa send wy en dél fon Wr.aldas (102) vnendelik wésa, alsa tha ommefang fon al et esképne, thach hwat angá vsa dante, vsa ainskipa, vsa gást and al vsa bithánkinga, thissa ne héra navt to thet wésa.

Thit ella send fljuchtiga thinga tham thrvch Wr.aldas léva forskina, thach thér thrvch sin wishéd sádanc and navt owers navt ne forskina.

Men thrvchdam sin léva stédes forthga, alsa ne méi thér nawet vppa sin stéd navt bilywa.

Thérvmbe forwixlath alle esképne thinga fon stéd, fon dante and ak fon thánkwisa.

Thérvmbe ne méi irtha selva, ner eng skepsle ni sedsa: ik ben, men wel ik was.

Ak ne méi nén mánnska navt ne sedsa ik thánk, men blát, ik thochte.

Thi knáp is gráter and owers as tha-r bern wére. Hy heth ora gértne, tochtá and thánkwisa.

Thi man en tát is and thánkth owers as thá-r knáp wére. Évin tha alda fon dégum. Thát wét allera mannelik.

Is it so far won, then one says further:

Concerning thus our magnitude (quantity): thus we are a part of Wr'Alda's (102) unendless being, thus the magnitude of all that is created.

But what concerns our appearance, our attributes, our mind and all our thoughts, these do not belong to the being.

All these are ephemeral things that appear through Wr'Alda's life, yet which by his wisdom appear in such a way and otherwise do not appear.

But because his life continuously goes forwards, thus they can never remain in its place.

Therefore all created things change place, appearance and also way of thinking.

Therefore neither Earth herself nor any creature can say: "I am," but can say: "I was."

Nor can any human being say: "I think". but only: "I thought".

The fellow is bigger and different from when he was a child. He has different desires, thoughts and way of thinking.

The man and dad is and thinks differently than when he was a fellow. Even the elderly.

All people know that.

Sáhwersa allera mannalik nw wét and jechta mot, thát hy alon wixlath, sá mot hy ak bijechta, that er jahweder ágeblik wixlath, ak thahwila-r séid: ik ben, and thát sina thánk bylda wixle, tha hwile-r séid: ik thánk. Instéde thát wy tha árga Findas althus vnwerthlik afterméi (103) snakka and kálta, ik ben, jeftha wel, ik ben thet beste dél Wr.aldas, ja thrvch vs alléna méi-r thánkja, sá willath wy kétha wral and allerwéikes wér et nédlik sy:

As soon as all people now know and must validate that he is ever-changing, so must he also validate that he changes every moment, also while he says: "I am," and that his thought-images change while he says, "I think." Instead of us thus unworthy following the awful Finda's (103) chatting and declaring: "I am," or, "I am the best part of Wr'Alda, yes, through us alone he can think," so we want to declare everywhere and in all directions where it is necessary:

Wy Frya.s bern send forskinsla thrvch Wr.alda.s léva: by-t anfang min and blát, thach immer wáthande and nákande to fvlkvmenlikhéd, svnder á sa god to wrda as Wr.alda selva.

Vsa gást nis navt Wr.aldas gást, hi is thérfon alléna en afskinsle.

Tha Wr.alda vs skop, heth er vs in thrvch sine wished bryn, sintûga, hügia and fêlo goda ainskipa lénad. Hyrméi mugon wy sina skepselen and sina éwa bitrachta. Thérof mûgon wy lera and thérvr mûgon wy réda, ella and alléna to vs ain held.

Héde Wr.alda vs néne sinna jéven, sa ne skolde wy name of néta and wy skolde jeta reddalasser as en sékwale wésa, thér forthdryven wärth thrvch ebbe and thrvch flod.

"We Frya's children are appearances through Wr'Alda's life: At the commencement minor (insignificant) and bare (unwritten page), yet always becoming and reaching to perfection, without ever becoming as good as Wr'Alda himself.

Our mind is not Wr'Alda's mind: He is only an imprint of it.

When Wr'Alda created us, in his wisdom he lend us brain, senses (ears, eyes, skin, tongue, nose), memory and many good attributes. With these we can contemplate his creatures and his Éwa. From that we can learn and about that we can talk, everything and only for our own hail."

Had Wr'Alda not given us senses (common sense), then we would know of nothing (be ignorant) and we would be even more helpless than a jelly-fish, who is driven forth by low and high tide.



Thit stat vp skrivfilit skréven.

Tal and andworde ora famna to-n forbyld.

This is written on writing-felt.

Lingo and answers for the Fámna to an example.

En vn.sels girich mán kém to bárande by Trást thér fám wére to Stavía. Hy séide vnwéder héde sin hus wéi brocht. Hy héde to Wr.alda bēden, men Wr.alda nēdim nēne helpe lénad. (104) Bist en áfte Fryas, fréje Trást. Fon elder t elder, andere thene mán. Thán séide hju wil ik áwet in thin mod séja in bitrouwa, thát et kima groja ánd frūchda jéva méi. Forth sprék hju ánde kéth. Thá Frya bern was, stand vs moder naked ánd blát, vnbihod tojenst tha strélum thére svnne. Ninman macht hju fréja ánd thér wére ninman thér hja help macht léna.

A unmarried miserly man came complaining to Trást (Comfort) who was Fám at Stavía. He said thunder and lightning had taken his house away, he had prayed to Wr'Alda, but Wr'Alda had lend him no help. (104) "Are you an echte Frya's?" Trást asked. "From parent to parent," answered the man. "Then," she said, "I want to sow something in your Mood, trusting that it can germinate, grow and give fruit". She further spoke and declared: "When Frya was a child, our Mooder stood naked and bare, unprotected against the rays of the sun. No one she could ask and there was no one who could lend her help.

Thá gvng Wr.alda to ánd wrochte in hja mod nigung ánd liavde anggost ánd skrik. Hju sach rondomme, hja nigung kás thet beste ánd hju sochte skul vndera wárande linda. Men réin kém ánd t.onhlest wére thát hju wet wrde. Thach hju héde sjan ho thet wéter to tha hellanda bládar of drupte. Nw mákade hju en hrof mith hellanda sidum, vp stōka mákade hju tham. Men stornewind kém ánd blos réin thér vnder. Nw héde hja sjan thát tha stam hly jef, áfter gong hja to ánd mákade en wách fon plaga ánd sádum, thet forma an éne syda ánd forth an alle syda. Storne wind kém tobek jeta wodander as to fora ánd blos thju hrof ewéi.

Then Wr'Alda went and wrought in her Mood inclination and love, fear and fright. She saw all around, her inclination chose the best and she sought shelter under a (sun) warding Linden tree. But rain came and the displeasure (discomfort) was that she got wet. Yet she had seen how the water dripped off the sloping leaves. Now she made a roof with sloping sides, on sticks she made them. But stormwind came and blew rain there under. Now she had seen that the trunk gave protection. Then she went on and made a wall of branches and sod, first on one side and further on all sides. Stormwind came back, yet more furious than before and blew away the roof.

Men hju ne bárade navt over Wr.alda ner tojenst Wr.alda. Men hja mákade en réitne hrof and leide sténe thér vppa. Bifvnden hávande ho sér thet dvath (105) vmb alléna to tobbande, alsa bithjude hju hira bern ho and hwérvmb hju alsa héde dén. Thissa wrochton and tochtton to sémine. A sa denera wise send wy an hûsa kémen mith stoppenbânkum, en slecht and warande linda with tha svnnestrélum. To tha lesta hávon hja en burch mákad and forth alle ôthera. Nis thin hus thus navt sterk noch wést, alsa mot i trachda vmb et ôre béter to mákjande. Min hus wére sterk enoch, séider, men thet háge wéter heth et vp bérad and stornewind heth et ore dén.

But she did not complain about Wr'Alda nor against Wr'Alda. But she made a thatched roof and laid stones upon it. Having found how it hurts (105) to toil alone, so she bediete (explained) her children how and why she had done so. These wrought and thought together. In this way we got houses with sidewalk benches, a terrace and protective Linden trees against the sun's rays. At last they made a Burg and subsequently everything else. So if your house has not been strong, thus

you must try to make the other better." "My house was strong enough," he said, "but the high water lifted it up and stormwind did the rest."

Hwér stand thin hus thán, fréje Trást. Alingen thére Réne, andere thene man. Ne stand et thán navt vppen nol jeftha therp, fréje Trást. Nean séider, min hus stand énsu by tha overe, alléna háv ik et buwad, men ik ne macht thér alléna nén therp to makane. Ik wist wel, séide Trást, tha fámna háv et my meld. Thv hest al thin léva en grûwel had an tha mánniska, ut frése thátste awet jéva jeftha dva moste to fara hjam. Thach thér mitha ne méi mán navt fêr ne kvma. Hwand Wr.alda thér mild is, kérath him fona gyriga. Festa het vs réden and boppa tha dura fon alle burgum is t (106) in stén ut wryten: bist ârg bátsjochtig séide Fâsta, bihod thán jvwe nésta, bithjod thán jvwe nésta, help thán juwe nesta, sá skilun hja t thi wither dva. Is i thina réd navt god noch, ik nêf fâf thi nén bétera. Skámrád wârth then mán and hi drupte stolkes hinne.

"Then where did your house stand?" Trást asked. "Along the Reine," answered the man. "Did it then not stand on a knoll or mound?" Asked Trást. "No," he said, "my house stood lonely by the shore, I built it alone, but I could not make a mound there alone." "I did know" said Trást, "the Fámna have reported it to me. All your life you have had a loathing for the people, because of fear that you have to give or do something for them. Yet with that one cannot get far. For Wr'Alda who is mild, turns away from the miserly. Fâsta has recommended us and above the doors of all the Burgten (106) it is written in stone: "When you like gains much," said Fâsta, "guard then your nearest, then bediet (make wise) your nearest, then help your nearest, so they shall do it to you also." Is her counsel not good enough for you, I know for you no better one." Red for shame the man became and he quietly drooped off.



Nw wil ik selva skriwa érost fon over min burch and than over hwat ik hav muge sjan.

Min burch léid an-t north-ende thére Ljud-gárda. Thju tore heth sex syda. Thrya thrittich fèt is hju hách. Flát fon boppa. En lith huske thér vppa, hwána mán tha stára bisjath. An aider syd thére tore ståt en hus, long thrya hondred, bréd thrya sjugun fèt, élika hách bihalva thju hrof, thér rondlik is. Altham fon hyrbakken stén, ànd fon buta ne send nénen ôthera. Om tha burch is en hringdik, thérom en gråft diap thrya sjugun fèt, wyd thrya twilif fèt. Siath hwa fonére tore del, sa siath hi thju dante fon et Jol. Vppa grvnd twisk tha súdlika hûsa thére, send allerléja krûda fon héinde ànd fêr, thérof moton tha fámna tha krefta léra.

Now I want to write myself, first about my Burg and then about what I was able to see.

My Burg is at the north end of the Ljud'Gárda, the tower has six sides. Three times thirty feet it is high. Flat from above. A small house up there, from which one can view the stars. On each side of the tower stands a house, long three times hundred, broad three times seven feet, É-like height except the roof, which is curved. All that of here baked stone, and from outside are no other. Around the Burg is a ring-dike, around it a dug out deep three times seven feet, wide three times twelve feet. Looking down from the tower, one sees the shape of the Jol. On the ground between the southern houses there, are all kinds of herbs from near and far, from which the Fámna must learn the powers.



Twisk tha nortlika hûsa is alléna fjeld. Tha thrju nortlika hûsa send (107) fol kéren and ôther bihof. Twa sùdar send to fära tha fämkes vmbe to skola and to héma. Thet sùdlikoste hus is thére Burchfäm his hém. Inna tore hangt thju foddik. Tha wagar thére tore send mith kestlika sténa smukad. In vppa thére sùderwach is théne Tex wrytten. An tha fère syde théra finth män thju formlére; anna winstere syde tha éwa. Tha ôra séka finth män vppa ôra thrja.

Between the northern houses there is only field. The three northern houses are (107) full of corn and other needs. Two southern ones are for the Fämkes to school and to live. The southernmost house is the BurgFäm her home. In the tower hangs the Fooddik. The walls of the tower are decorated with expensive stones. On the south wall is written the Tex. On the right side there one finds the Formteaching. On the left side the Éwa. The other matters are found on the other three.

Tojenst tha dik by-t hus thér fäm stét thju owne and thju molmák thrvch fjuwer bufla krodén. Buta vsa burchwal is-t hém, théer vppa tha burchhéra anda wérar hème. Thju ringdik théra is en stonde grát, nén stjurar, men svnna stonde, hwérfon twya twilif vppen etmelde kvma. In vpper binnasyde fona dik is en flåt, fif fét vndera krün. Théer vppa send thrya hondred kránboga, todekt mith wod and léther. Bihalva tha hûsa théra inhémar send théer binna alingne tha dik jeta thrya twilif nédhûsa to fära tha omhémar. Thet fjeld thjanath to kámp and to wéde.

Against the dike, near the Fäm's house, stands the oven and grinding mill, krooded (driven forth) by four buffalo. Outside our Burgwal is the field, on which the BurgNobles and the Defenders live. The ring-dike there is an hour large, no steersman but sun hour, of which two times twelve come in a day and night. On the inside of the dike is a flat, five feet below the crest. On it are three hundred crossbows, covered with wood and leather. Besides the inhabitants' houses, inside along the dike there are yet three times twelve emergency-houses for surrounding residents. The field serves for combatting and grazing.

Anna sùdsyde fon tha bûtenste hringdik is thju Livdgárde omtûnad thrvch thet gráte Lindawald. Hjra dante is thrju hernich, thet bréde buta, til thju svnne théer in sia méi. Hwand théer send fêlo fêrlandeska thréja and blommen thrvch tha stjurar mith brocht. Alsa thju dante (108) vsar burch is,

send alle ôthera; thach vs-is is thju gráteste; men thi fon Texland is tha aldergráteste. Thju tore fon Fryasburch is alsa hách thát hju tha wolka torent, néi thére tore is al et ôthera.

On the south side of the outer ring-dike, the Ljud'Gárda is gardened off by the large LindaForest. Its shape is triangular, the broad outside, so that the sun can shine into it. For there are many bushes and flowers from far-lands brought with them by the Steersmen. As the shape (108) of our Burg is, so are all the others. Though ours is the greatest, but the one of TexLand is the greatest of all. The tower of Frya'sBurg is so high that it towers into the clouds. To the tower is everything else.

By vs vppa burch ist alsa délad.

Sjugun jonge fámna wákath by thére foddik. Aider wák thrja stonda. In ha ôre tid moton hja huswàrk dva, léra ànd slépa. Send hja sjugun jér wákande wésen, alsa send hja fry. Thán mûgon hja emong tha mánnska gá, vp-ra séd to letane ànd réd to jévane. Is hwa thrju jér fám wést, sá méi hju altomet mith tha alda fámna mith gá. Thi skrywer mot tha fámkes léra lésa, skrywa ànd rékenja. Tha grysa jeftha gréva moton léra hja rjucht ànd plicht, sédkunda, krúdkunda, hélkunda, skédnesa, tellinga ànd sanga, bijunka allerléja thinga thé hja nédlik send vmbe réd to jéva. Thju Burchfám mot léra hja ho hja thérmith to wàrk gá mota by thà mánnska. Èr en Burchfám hja stéd innimt, mot hju thrvch thet lánd fára en fvl jér. Thré gréva burchhéra ànd thrja alda fámna gan mith hiri mitha. Alsa is-t ák my gvngon.

At our Burg it is arranged thus:

Seven young Fámna watch by the Fooddik. Each one watches for three hours. In the other time they must do homework, learn and sleep. Having been watching for seven years, thus they are free. Then they can go among the people, look after their morals and giving counsel. Has she been Fám for three years, then she can ultimately go with the old Fámna. The writer must teach the Fámkes to read, write and calculation. The greys, or Gréva, must teach them right and duty, seed-skills (science), herbal-skills, healing-skills, histories, tales and songs. In addition all kinds of things which are necessary for them to give counsel. The BurgFám must teach them how they have to work with all that by the people. Before a BurgFám takes her place, she must travel through the land a full year. Three Gréva BurgNobles and three old Fámna go with her. Thus it happened to me also.

(109) Min fárt is alingen thére Réne wést,

thjus kád opward, alingen thére ôre syde ofward. Ho háger ik upkém, to ármer likte mi tha mánnska. Wral inna Réne héde mán utstekka makad. Thet sôn thát thé ain kém, wrde mith wéter wr sképfachta gáten vmbe gold to winnande. Men tha mângérta ne drogon thé néné golden krone fon. Èr wéron thé már wést, men sont wi Skénland miste, send hja néi tha berga gvngon. Thé delvath hja yserirtha, thé hja yser of mákja. Boppa thé Réne twisk thet berchta, thé háv ik Mársáta sjan.

(109) My journey has been along the Reine,

up this quay, along the other side downward. The higher I came up the poorer the people seemed to me. Everywhere in the Reine one had made protrusions. The sand that came out of that was poured with water over sheepfurs to win gold. But the girls did not wear golden crowns from it. In the past there had been more, but since we missed Schoonland they have gone to the mountains. There they excavate iron-earth from which they make iron. Above the Reine, between the mountains, there I have seen Lake-dwellers.

Tha Mársáta thát send mánniska thér invppa mára héma. Hjara husa send vp pàlum buwad. Thát is vret wilde kwik ànda bose mánniska. Thér send wolva, bára ànd swárte grislika láwa. And hja send tha swetsar jeftha pàlingar fonda héinde Krékalandar, théra Kálta folgar ànd tha vrwildere Twiskar, alle gyrich néi ráv ànd but. Tha Mársáta helpath hjara selva mith fiska ànd jága. Tha huda wrdat thrvch tha wiva tomákad ànd birhet mith skors fon berkum. Tha litha huda saft lik fámnafilt.

The Lake-dwellers those are people who live on the lake. Their houses are built on stilts. That is for the wild animals and the evil people. There are wolves, bears and black hideous lions. And they are the neighbors or palenders of the near Krékalanders, of the Kálta-followers, and the gone wild Twiskers, all greedy for robbery and booty. The Lake-dwellers help themselves with fishing and hunting. The skins are worked on by the wives and prepared with bark from Birch trees. The small skins soft like Fámna-felt.

"There are wolves, bears and BLACK HIDEOUS LIONS." The OLB tells us there were lions in Europe, as well as archeological finds in the Doggerlands.

From the Wiki on the Doggerlands we read:

The [archaeological](#) potential of the area was first identified in the early 20th century. Interest intensified in 1931 when a [fishing trawler](#) operating east of [the Wash](#) dragged up a barbed [antler](#) point that was subsequently dated to a time when the area was [tundra](#). Vessels have since dragged up remains of [mammoths](#), [lions](#) and other animals, and a few prehistoric tools and weapons.^[5] Most archaeological evidence of human habitation dates to the [Mesolithic](#) period during the early Holocene.^[6]



1854

The first traces of an ancient lake-dwellers' village were found in Lake Zurich in 1854, a year in which the waters of the lake dropped to an exceptionally low level. Excavations revealed hundreds of wooden piles, driven into the earth, along with all sorts of unusual objects, extremely well preserved. Nov 11, 2011



Thju burchfām et Fryasburch séide vs thāt hja gode énfalde (110) mǎnniska weron. Thach héd ik hja ér navt spréken héred, ik skolde ménath hāve thāt hja nén Fryas wére, men wilda, sá drist sāgon hja ut. Hjra fachta ānd kruda wrdon thrvch tha Rénhémar vrwandelath ānd thrvch tha stjurar buta brocht. Alingen thére Réne wér et alén, til Lydasburch. Thér was en gráte flit. Invppa thisra flit wéron āk mǎnniska, thér husa vp pāla héde. Men thāt nér nén Fryas folk, men thāt wéron swarte ānd bruna mǎnniska, thér thjanath héde to rojar vmbe tha butafārar to honk to helpane. Hja moston thér bilywa til thju thju flāte wither wéi brūda.

The BurgFām of Frya'sBurg told us they were good simple (110) people. However, had I not heard her speak before, I would have assumed that they were not Frya's, but wild ones, so bold they looked. Their furs and herbs were exchanged by the Reine-dwellers and brought outside by the Steersmen. Along the Reine it was everywhere the same, until Lyda'sBurg. There was a large lake. On this lake there were also people who had houses on stilts. But these were not Frya's Folk, but they were black and brown people, who had served to row to help the sea-farers home. They had to stay there until the fleet left again.

To tha lersta kémon wi to-t Alderga. By-t suder háva háved stét thju Wáraburch, en sténhus, thérin send allerléja skulpa, hulka, wépne ānd klathar wárad, fon fère landum, thrvch tha stjurar mith brocht. En fjardél dāna is-t Alderga. En gráte flit omborad mith lothum, husa ānd gārdum ella riklik sjarad. Invpper flit léi en gráte flāte rēd, mith fōnon fon allerléja farwa. Et Fryas dēi hongon tha skilda omma tha borda to. Svme blikton lik svnna. Tha skilda thér witking ānd thēra skolta bi tha nachtum wéron mith gold vmborad.

At last we came to the Alderga. At the south harbor-head stands the WaresBurg, a stone house. In it are kept all kinds of casings, ships, weapons and cloths from distant lands, brought with them by the Steersmen. A four-part after that is the Alderga. A large lake bordered with warehouses, houses and gardens, everything richly decorated. On the lake lies a large fleet ready, with banners of various colors. On Frya's day, the shields hang around the boards. Some shone like the sun. The shields of the Whiteking and of the Scout at the nights were bordered with gold.

Abefta thére flit was en grāft grāven, (111) to hlāpande dāna alingen thére burch Forāna ānd forth mith en ēga muda in sé. To fāra thére flāte wére thit tha utgvng ānd et flí tha ingvng. A bēde syda thére grāft send skéne husa mith hel blikanda farwa málād. Tha gārdne send mit alitid grēne hāgvn omtunad. Ik hāv thér wiva sian, thér filtne tohnekna drogon as t skriffilt wére. Lik to Stavere wéron tha mǎngértne mith golden kronum vppira holum ānd mith hringum om ārna ānd fēt sjarad.

Behind the lake a moat was dug, (111) to run then along the Burg Forána and further with a narrow mouth into the sea. For the fleet this was the exit and the Flí the entrance. On both sides of the moat are beautiful houses painted with bright shining colors. The gardens are bordered with evergreen hedges. I have seen wives there, who wear felt tunics as if it were writing-felt. Like in Stavern, the girls were decorated with gold crowns on their heads and with rings on arms and feet.

Sudward fon Forána léid Alkmárum. Alkmárum is en máre jefta flit, thérin léid en éland, vppa thát éland moton tha swarte ánd bruna mánniska hwila évin as to Lydahisburch. Thju Burchfám fon Forána séide my, thát tha burchhéra déistik to-rá gvngon vmb ra to lérande, hwat áfte frydom sy, ánd ho tha mánniska an thére minne agon to lévane vmbe séjen to winnande fon Wr.aldas gást. Was thér hwa thér héra wilde ánd bigripa machte, sa wärth er halden, alont er fvl lérad wére. Thát wrde dén vmbe tha fêrhémande folka wis to mákane, ánd vmbe vral átha to winnande.

Southward from Forána is Alkmárum. Alkmárum is a lake or flit, in which lies an island. On that island the black and brown people must stay even as at Lyda'sBurg. The BurgFám of Forána told me that the BurgNobles went to them daily to teach them what echte freedom is, and how the people ought to live amicably in order to win the blessing of Wr'Alda's spirit. Was there anyone who wanted to hear and could understand, so he was retained, until he was fully learned. This was done to make the far-living Folks wise, and to win allies everywhere.

ÉR héd ik anda Sáxanamarka to thér burch (112) Mánnagárda forda wést. Thach thér héd ik már skámelhéd sjan, as-k hyr rikdom spérde. Hju andere: sáhwera thér an da Sáxanamarka en fréjar kvmath en mangérte to bifréjande, alsa fréjath tha mangértne thér, kanst thin hus fry wéra tojenst tha bannane Twisklandar, hást nach néne fálad, ho fêlo bufle hást al fänsen ánd ho fêlo bára ánd wolva huda hást al vppa thére mårk brocht? Dána ist kvmen thát tha Saxmanna thju buw anda wiva vrléten háve. Thát fon hvndred to sémine nén éne lésa méi ner skriwa ne kån. Dána is-t kvmen, thát nimman nén sprék vppa sin skild neth, men blát en mislikande dante fon en diar, thát er fálad heth. And ándlik, dána is-t kvmen, thát hja sér wichandlik ewrden send, men tomet évin dvm send as et kwik, thát hja fänsa, ánd évin erm as tha Twisklándar hwér mith hja orloge.

Earlier I have been in the Saxanamarks to the Burg (112) Mánna'Gárda'Forda. Yet there I had seen more scarcity than I detected wealth here. She answered: "As soon as a lover comes in the Saxanamarks to court a girl, thus the girl asks him: "Can you keep your house free from the banned Twisklanders?"; "Haven't you felled any yet?"; "How many buffalo have you caught?"; and "How many bear and wolf skins have you already brought to the market?" Through that it came about that the Saxmen left the cultivation to the wives. That of a hundred together not one can neither read nor write. Through that it came about that no one has a proverb on his shield, but just a deformed shape of an animal that he has felled. And endly, through that it has come about that they have become very adventurous, but ultimately are just as dumb as the animals they catch, and just as poor as the Twisklanders with whom they are warring."

To fára Fryas folk is irtha ánd sé esképen. Al vsa rinstráma runath vppa sé to. Thát Lydas folk ánd thát Findas folk skil ekkorum vrdeigja, ánd wy moton tha léthoga landa bifolka. In-t fon ánd omme fára (113) léid vs held. Wilst nw thát tha boppalándér dël háve an vsa rikdom ánd wisdom, sá skil ik thi en réd jéva. Lét et tha mangértne to wénhéd wrde hjara fréjar to fréjande, ér hja ja segsa: hwér hást al in wralda omme fären, hwad kånst thin bern tella wra fêra landa ánd wra fêrhémande folka? Dvath hja alsa, sá skilun tha wichandlika knápa to vs kvma. Hja skilun wiser wärtha ánd rikkár ánd wi ne skilun nén bihof longer navt náve an thát vvla thjud.

"For Frya's Folk Earth and sea are created. All our ryn-streams run to the sea. That Lyda's Folk and that Finda's Folk shall exterminate each other, and we must populate the empty lands. In the from and around travelling (113) lies our hail. Now if you want the upperlanders to share in our wealth and wisdom, then I will give you a counsel: Let it become the girls' habit to ask their lover, before they say yes: "Where have you already traveled around in wr'alda?"; "What can you tell your children about distant lands and far-living Folks?" If you do thus, then the adventurous fellows will come to us. They shall become wiser and richer and we will no longer have need of that foul diet (Folk)."

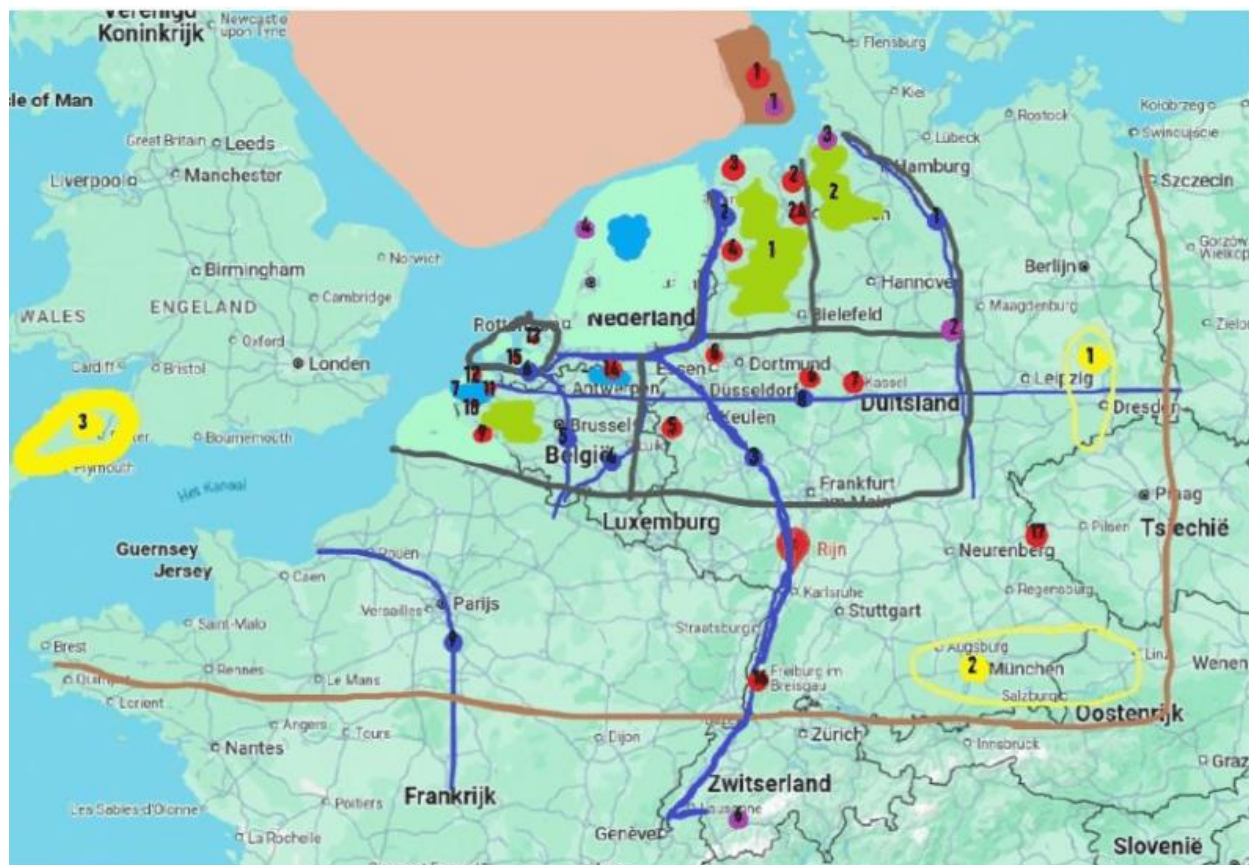
Tha jongste thér fámna fon théra thér by mi wéron, kém uta Saxsanamarka wéi. As wi nw to hongk kémon, heth hju orlovi fréjad vmbe néi hjra hus to gáne. Aftérnei is hju thér Burchfám wrden, and dána is-t kvmén thát er hjudéga sá felo Saxmánnu by tha stjurar fáre.

Ende fon thet Apollonia bok.

The youngest of the Fámna of those who were with me, came away from the Saxanamarks. When we now came home she asked leave to go to her house. After that she became the BurgFám, and through that it has come about that today so many Saxmen sail with the Steersmen.

End of the Apollonia book.

The "Holy" land, Helgoland, was on the south eastern corner of Aldland. But notice they make the "Holy" land now, Holland, on the north western part of the Netherlands.



Legenda Maps

AldLand: Perished first

North FiiLand: Perished when Frya dies, except Textand and probably the southern part which is being called Doggerland, which forms the northern boundary of the FiiLake.

Burgten in red. ●

Grève of West FiiLand:

Textand → Heilige (Holy) Land → Helgoland

- 1: (Old) Frya'sBurg → Helgoland, perished
- 10: Burg Forāna → Veurne, Belgium
- 11: WaresBurg → Brugge, Belgium
- 12: Burg Médeasblik → Middelburg (Flanders)

Grève of East FiiLand and Linda Wards:

- 2: Burg Ljud'Gārda → (Germany) Perished
- 2A: Village Ljud'Werd → Oldenburg, Germany, rebuild
- 3: Burg LindaHeim → (Germany) Perished
- 4: Burg Stavia in Stavern → Stavern, Germany

Grève of Southern FiiLands:

- 5: Burg Aken → Aachen, Germany
- 6: LjudBurg → LudwigsBurg, Germany (?)
- 7: KatsBurg → Kassel, Germany (?)

Grève of Fenno and Woods:

- 8: Burg Manna'Garda'Forda → Münster, Germany
- 9: BvdaBurg → Bubers, North-France

Grève of the 7 Islands:

- 15: Burg Wal'Halla'Gara → Walcheren, Netherlands

Other:

- 13: FiiBurg → 1 of the northern islands in Zeeland, Netherlands
- 14: Lyda'sBurg (West) → Brabant/Flanders?
- 16: Frya'sBurg (South) → Freiburg im Breisgau, Germany
- 17: KattaBurg, Saxanamarks → East-Germany (?)
- 18: Goda'sBurg → GotenBurg, Sweden

Green: ●

- 1: LindaWald → Perished for the most part
- 2: KrilWald → Perished, became Krylingerland?

Blue: ●

- 1: É-Mouth → Elbe-Mouth
- 2: Northern Rheine → Eems
- 3: Southern Rhein → Rhine
- 4: Southern Rhein → Maas
- 5: Southern Rhein → Schelde
- 6: Schelde
- 7: Aikmarum → Disappeared
- 8: Alderga → Disappeared
- 9: Séjéne → Seine

Purple: ●

- 1: DokHeim: Village on TexLand?
- 2: Grēnegā (Boundary Saxanamarks) → Grōningen, Germany
- 3: Lumka'Mākja, East FiiLand (Wodin's home) → Perished
- 4: Wiringa in Almanaland, West FiiLand → Wieringa in North-Holland
- 5: VpsaLanden → Uppsala, Sweden
- 6: Sidon → Sidon, Switzerland

Yellow: ●

- 1: Manna'Garda Wards, Saxanamarks → East-Germany (?)
- 2: SvōbaLand, Saxanamarks → München, Germany
- 3: Tinmines in Brittanja → Cornwall, UK

Rivers:

Wesara: River in the East: Weser (?)

Southern-Rheinmouth: Where the Rhine in Zeeland flows into the NorthSea

Schelde: Where Schelde, Rhine and Maas flow into the NorthSea.
The passage for the Seafarers

Rheine: Collection-term of Eems, Schelde, Rhine and Maas

Alderga: ran square through the land ending in Flanders into the NorthSea: the Alder'Gā'Mouth

Alex Fryas Bern, 2024

Tin Mining in Cornwall

Historically, tin and copper as well as a few other metals (e.g. [arsenic](#), [silver](#), and [zinc](#)) have been mined in Cornwall and [Devon](#). Tin deposits still exist in Cornwall, and there has been talk of reopening the South Crofty tin mine.^[3] In addition, work has begun on re-opening the [Hemerdon tungsten](#) and tin mine in southwest Devon.^[4] In view of the economic importance of mines and quarries, geological studies have been conducted; about forty distinct minerals have been identified from [type localities](#) in Cornwall (e.g. [endellionite](#) from [St Endellion](#)).
[citation needed] Quarrying of [igneous](#) and [metamorphic rocks](#) has also been a significant industry. In the 20th century, the extraction of [kaolin](#) was important economically.



Tha skrifta fon Fréthorik and Wil'Jow.

Min nôm is Fréthorik tonomath oera Linda, thát wil segsa ovir tha Linda. To Ljudwardja bin ik to Asga kéren. Ljudwardja is en ny thorp, binna thene ringdik fon thér burch Ljudgarda, hwérfon tha nôma an vnér kvmen is. Vnder mina tida is er fül béréd. Fül héd ik thér vr skréven, men áfterméi send mi ák fêlo thinga meld. Fon én ánd (114) ôther wil ik en skédnese áfter thit bok skrywa, tha goda mánniska to-n ére tha árga to vnére.

The writings of Fréthorik and Wil'Jow.

My name is Fréthorik by-named Oera Linda, which means Over the Linden. At Ljud'Wardja, I was chosen Asga. Ljud'Wardja is a new village, within the ring-dike of the Burg Ljud'Gárda, whose name has come to humiliation. During my times much happened. Lots I have written about that, but afterwards many things have also been reported to me. Of one and (114) others I want to write a history after this book, the good people to an honor the awful to humiliation.

In min jüged héd ik grédwird alomme, árgé tid kém, árgé tid was kvmen, Frya héd vs léton, hjra wákfámkes hédé hju abefta halden, hward drochten likande bylda wéron binna vsa lándpála fvnden. Ik brónde fon nysgyr vmbe thi bylda to bisjan. In vsa búrt strompele en ôld fámke to tha husa uta in, immer to kéthande vr árgé tid. Ik gyrde hja ling syde. Hju strik mi omme kin to. Nw wrd ik drist ánd fréje jef hju mi árgé tid ánd tha bylda réis wisa wilde. Hju lakte godlik ánd brocht mi vpper burch.

In my youth I heard *despair* all around: Awful time came, awful time had come, Frya has left us, her Watch-Fámkes she has kept behind, for drochten-looking statues had been found within our land-poles. I burned with curiosity to see the statues. In our neighborhood an old Fámke stumbled out and in between the houses, always talking about awful time. I went alongside her. She stroked my chin. Now I became bold and asked if she would show me awful time and the statues story. She laughed friendly and brought me to the Burg.

En gréve mán fréje my jef ik al lésa ánd skrywa kv. Né séid ik. Thán most érost to ga ánd léra, séid-er owers ne méi-t jow navt wysen wrde. Dystik gvng ik bi tha skriwer léra. Acht jér létter héd ik, vsa burchfám hédé hordom bidryven ánd svme burchhéra hédon vrréd plégad mith tha Mágí, ánd fêlo mánniska wéron vp hjara syde. Vral kém twispalt. Thér wéron bern, thér vpstandon ajen hjara eldrum. Inna gluppa wrdon tha froda mánniska morth. Thet alde fámke, thér ella bár (115) mákade, wärth dád fvnden in en grupe. Min tát, thér rjuchter wére, wilde hja wréken há. Nachtis wärth er in sin hus vrmorth.

A Gréveman asked me if I could already read and write. "No," I said. "Then you must first go learning," he said, "otherwise it may not be pointed out to you." Daily I went to the writer to learn. Eight years later I heard, our BurgFám had committed whoredom and some BurgNobles had committed treason with the Mágí, and many people were on their side. Everywhere discord came. There were children who rose up against their parents. Sneaky froode people were murdered. The old Fámke, who made everything public (115), was found dead in a ditch. My dad, who was a judge, wanted to avenge her. At night he was murdered in his house.

Thrju jér lètter wér thene Mági bás svnder strid. Tha Saxmanna wéron frome ànd frod bilywen. Néi tham fljuchton alle gode manniska. Min mām bistvrv-et. Nw dèd ik lik tha òthera. Thi Mági bogade vppa sinra snòdhéd. Men Irtha skold im thána, thàt hja nén Mági ner afgoda to léta ne machte to thère hélge skéta, hwérut hju Frya bérade.

Three years later the Mági became boss, without a battle. The Saxmen had remained righteous and frod. To them all good people fled. My mom died from it. Now I did like the others. The Mági bragged about his savvyness. But Earth would show him, that she could allow neither Mági nor idolatry on the holy lap out of which she gave birth to Frya.

"Three years later the Magy became boss, without a battle. The Saxmen had remained righteous and frod (free). To them all good people fled." Who are the boss today? Who tried to save Frya FROM the Magy? The Germans. THEY remained righteous and frod.

Évin sa thet wilde hors sina mánna sked, néi thàt thet sina ridder gersfállich mákad heth, évin sá skodde Irtha hjra walda ànd berga. Rinstráma wrdon ovira fjelda spréd. Sé kokade. Berga spydon néi tha wolkum, ànd hwad hja spyth héde, swikton tha wolka wither vp jrtha. By-t anfang there Armemónath nigade jrtha northward, hju sèg del, òl légor ànd légor. Anna Wolfamónath lèidon tha déne marka fon Fryas lánd vnder-ne sé bidobben.

Just as the wild horse shakes its mane, after it has made its rider grassfallen, likewise Earth shook her forests and mountains. Ryn-streams were spread over the fields. Sea boiled. Mountains spat at the clouds, and what they had spat, the clouds swung back onto Earth. At the commencement of the Arne Month (August), Earth inclined northward, she sank down, lower and lower. In the Wolfa Month (December) the low areas of Frya's land were burried under the sea.



Tha walda théer bylða in wéron, wrdon vphyvath and théer windum spel. Thet jér àfter kém frost inna Herdemônath and léid ôld Fryas lând vnder en plônke skul. In Sellamônath kém stornewind (116) ut et northa wéi, mith forande berga fon ise and sténun. Tha spring kém, hyf jrtha hjra selva vp. Ise smolt wéi. Ebbe kém and tha walda mith byldum drévon néi sé. Inner Winna jeftha Minnamônath gvng aider thurvar wither hém fāra.

The forests in which there were statues, were lifted up and became a plaything of the wind. The following year frost came in the Herde Month (January) and laid all the Frya'sLand hidden under a plank. In the Sella Month (February), stormwind came (116) away from the north, carrying with it mountains of ice and stone. When spring came, Earth raised herself up. Ice melted away. Ebb came and the forests with statues drifted out to sea. In the Winna or Minna Month (May) all who dared went home again.

Ik kém mith en fām to thére burch Ljudgārda.

Ho drove sach et ut. Tha walda théra Lindawrda wéron mést wéi. Théer tha Ljudgārde wést héde, was sé. Sin hef fētere thene hringdik. Ise héde tha tore wéi brocht and tha husa léide in thrvch ekkôrum. Anna helde fonna dik fond ik en stén. vsa skriver héd er sin nôm inwryten, thât wére my en báken. Sá-t mith vsa burch gvngen was, was-t mith mitha ôra gvngon. Inna hága lānda wéron hja thrvch jrtha, inna déna landa thrvch wéter vrdén.

I came with a Fām to the Burg Ljud'Gārda.

How sad it looked. The forests of the Linda-Wards were mostly gone. Where the Ljud'Gārda had been, there was sea. Its waves beat the ring-dike. Ice had brought away the tower and the houses were scattered. On the slope of the dike I found a stone. Our writer had written his name in it. That was a beacon to me. As it had gone with our Burg, it had gone with the others. In the highlands they had been destroyed by Earth, in the lowlands by water.

Alléna Fryasburch to Texland wārth vnedérad fvnden. Men al et lānd thet northward léid héde, wére vnder sé. Noch nis-t navt boppa brocht. An thās kád fon-t Flymāre wéron néi meld wrde thrichtich salta mára kvmen, vnstonden thrvch tha walda, théer mith grvnd and al vdréven wéron. To Westflyland fiftich. Thi grāft théer fon-t Alderga thweres to het land thrvchlāpen héde, was vrsôndath and (117) vrdén. Tha stjurar and ôr fārande folk, théer to honk wéron, héde hjara selva mith mága and sibba vppira skepum hret.

Only Frya'sBurg at TexLand had been found unharmed. But all the land that had lain northwards, was under sea. Still it is not brought above. At the quay of the FliLake was, according to reports, thirty salt lakes had come, created by the forests, which with soil and all had been driven out. At West FliLand fifty. The moat that had run from the Alderga across the land, was silted up and (117) destroyed. The Steersmen and other sailing Folk, who were at home, had saved themselves with relatives and family on their ships.

Men það swarte folk fon Lydasburch and Alikmarum héde alén dén. Thawil tha swarta súðward dryvon, hédon hja fêlo mângértne hret, and néidam nimman ne kém to aska tham, hildon hja tham to hjara wiva. Tha mánnska thér tobek kémon, gvngon alle binna tha hringdika théra burgum héma, thrvchdam et thér buta al slyp and broklánd wére. Tha gamla husa wrde byén klust. Fona boppa lándum kápade mán ky and skép, and inna tha gráte husa thér to fára tha fámna séten héde, wrde nw léken and fílt mákad, vmbe thes lévens willa. Þat skéd 1888 jér néi það Atlánd svnken was.

But that black Folk of Lyda'sBurg and Alikmárum had done the same. While the blacks drifted southward, they had rescued many girls, and since no one came to ask for them, they kept them as their wives. The people who came back went all living within the ring-dikes of their Burgten, because outside it was all slime and swamp. The ramshackle houses were tacked together. From the upper lands one bought cow and sheep, and in the large houses, where before the Fámna had sat, sheets and felt were made for living-will (up-keep). This happened 1888 years after Atland was sunk.



In 282 jér nédon wi nén Éremoder navt hat,

and nw ella tomet vrléren skinde, gvng mán éne kjasa. Thet hlot falde vp Gosa tonómáth Makonta. Hju wére Burchfám et Fryasburch to Texlánd. Hel fon hawed and klár fon sin, élle god, and thrvchdam hira burch alléna spárad was, sach alrik thérut hira hropang.

In 282 years we had not had an HonorMooder,

and now that ultimately all seemed lost, one went to choose one. The lot (fate) fell on Gosa by-named Makonta. She was BurgFám at Frya'sBurg at TexLand. Bright of head and clear of sense (common sense), whole good, and because her Burg was the only one spared, everyone saw from that her calling.

Tjan jér lèttère kémon tha stjúrar fon Forana and fon Lydas burch. Hja wildon tha swarta mánniska mith wif and bern to thet lánd utdryva. Thérwr (118) wildon hja thére Moder is réd biwinna. Men Gosa fréje, kánst én and ór tobek fora néi hjara lándum, thán áchste spod to mákjande, owers ne skilun hja hjara mága navt wither ne finda. Né séide hja. Thá séide Gosa: Hja hávon thin salt provad and thin brád éten. Hjara lif and léva hávon hja vnder jow hod stálad. I moste jow ajne hirta biséka. Men ik wil thi en réd jeva. Hald hjam alond jow wáldich biste vm ra wither honk to fora. Men hald hjam bi jow burgum thér bûta. Wák ovir hjara sêd and lér hjam as jef hja Fryas svna wére. Hjara wiva send hyr tha steriksta. As rék skil hjara blod vrljuchta, til er tha lesta navt owers as Fryas blod in hjara áfterkvmande skil bilywa. Sá send hja hyr biléwen.

Ten years later the Steersmen of Forána and of Lyda'sBurg came. They wanted to drive the black people with wife and children out of the land. About that (118) they wanted to win (obtain) the Mooder her counsel. "But," asked Gosa, "can one and other go back to their lands? Then you ought to make speed (hurry), or they will not find their relatives again." "No", they said. Then Gosa said: "They have tasted your salt and eaten your bread. Their bodies and lives they have placed under your guard. You must research (inquire) your own hearts. But I want to give you a counsel: Keep them under your supervision until you can sail them home again. But keep them out of your Burgten. Watch over their morals and teach them as if they were Frya's sons. Their wives are the strongest here. Like smoke their blood will dissipate, until at last nothing but Frya's blood shall remain in their descendants." That's how they stayed here.

"But keep them out of your Burgten (the Lydans)."

Nw winst ik wel thát mina áfterkvmande thér vp letta, ho fêr Gosa wérhéd sprek. Thá vsa lándá wither to bigana wér, kémon thér banda erma Saxmanna and wiva néi tha wrdum fon Stavere and thát Alderga, vmbe golden and óra sjarhéd to sékane fon ut tha wasige bodeme. Thach tha stjúrar nildon hja navt to léta. Tha gvngon hja tha léthoga thorpa bihéma to West Fililand, vmbe ra lif to bihaldanc.

Now I do wish that my descendants would pay attention how far Gosa spoke truth. When our lands were passable again, bands of poor Saxmen and wives came to the wards of Stavern and the Alderga to seek gold and other jewelry from the murky soil. But the Steersmen would not allow it. Then they went to inhabit the empty villages at West Fililand, to preserve their life.

Now I Want to Write How the Gert-men and Many Helenja Followers Came Back, Pages 109 – 115

Nw wil ik skriwa ho tha Gértmanna (119) and félo Hélénja folgar tobek kémon.

Twa jér néi thát Gosa Moder wrde, kém er en fláte to thet Flímara in fala. Thet folk hropte ho.n.séen. Hja foron til Stavere, thér hropton hja jeta réis. Tha fōna wéron an top and thes nachtes skáton hja barnpila anda lofi. Thá déi réd wére rojadon svme mith en snáke to thére hava in. Hja hropton wither ho.n. seen. Thá hja landa hipte-n jong kerdel wal vp. In sina handa hédi-n skild, thérvp was brád and salt léid. Afterdam kém en gréva.

Now I want to write how the Gértmen (119) and many Hélénja followers came back.

Two years after Gosa became Mooder, a fleet came falling into the FilLake. That Folk shouted: "What-A-Blessing." They sailed until Stavern, there they shouted again. The banners were on top and at night they shot fire-arrows into the sky. When day was ready some rowed with a small boat into the harbor, they shouted again: "What-A-Blessing." When they landed a young fellow jumped onto the shore. In his hands he had a shield, on it was bread and salt laid. After that a Gréva came.

Hi séide wi kvmath fona fere Krékalandum wéi, vmb vsa séd to warjande, nw winstath wi i skolde alsa mild wésa vs alsa fül lánd to jévane thát wi thérvp müge héma. Hi telade-n éle skédnese thér ik áfter bétre skryva wil. Tha gréva niston navt hwat to dvande, hja sandon bodon allerwéikes, ák to my. Ik gvng to ánd séide: nw wi-n Moder háve agon wi hjra réd to fréjande. Ik selva gvng mitha. Thju Moder, thér ella wiste, séide, lét hja kvme, sá mügon hja vs lánd helpa bihalda: men lét hjam navt vp éne stéd ne bilyva, til thju hja navt weldich ne wrde ovir vs. Wi dédon as hju séid hède. That wére éi néi hjra héi.

He said: "We come away from the far Krékalands, to preserve our morals. Now we wish you would be so mild as to give us so much land that we can live on it". He told whole histories that I will write down better later. The Gréva did not know what to do. They sent messengers in all directions, also to me. I went to them and said: "Now that we have a Mooder we ought to ask her counsel". I myself went along. The Mooder, who knew everything, said: "Let them come, then they can help us hold on to our land, but do not let them stay in one place, so they do not become mighty over us". We did as she had said. That was entirely to their liking.

Fryso reste mith siná ljudum to Stavere, that hja wither (120) to éne séstéde mákade, sa god hja machte. Wichhirte gvng mith sinum ljudum astward néi there Émude. Svme théra Johnjar, thér ménde thát hja font Alderga folk sproten wére, gvngen thér hinne. En lyth déi thér wánde thát hjara éthla fon tha sjugon élanda wei kémon, gvngon hinne ánd setton hjara selva binna tha hringdik fon thére burch Walhallagára del. Ljudgért thene skolte bi nachte fon Wichhirte wárh min áthe áfternéi min frjund. Fon ut sin déibok háv ik thju skédnese thér hir áfter skil folgja.

Friso remained with his folks at Stavem, which they again (120) made into a sea-city, as well as they could. Wich'Hirte went with his folks eastward to the É-mouth. Some of the Johnjers, who assumed they had sprouted from the Alderga-Folk, went there. A small part, who deluded that their ancestors came away from the seven islands, went away and settled themselves down within the ring-dike of the Burg Walhallagára. Ljud'Gért, the Scout-at-night of Wich'Hirte, became my ally, then my friend. From his daybook (diary) I have the history that will follow below.

"Wich-Hirte" means Brave Heart, because he brought his people back safely to their native Frya Land. Wich-Hirte is translated into the English name Richard.



Nei thát wi 12 mel 100 ànd twia 12 jér bi tha fif wétrum séten hède,

thahwila vsa sèkàmpar alle sèa bifären hède thér to findane, kém Alexandre tham kéning mith en weldich hér fon boppa allingen thér strám vsa thorpa bifära. Nimman ne màcht im wither worda. Thach wi stjúrar thér by tha sé sáton, wi sképt vs mith al vsa tilbére hava in ànd brúda hinna. Tha Alexandre fornóm thát im sá ne gráte fláte vntfára was, wårth er wodinlik, to swérande hi skolde alle thorpa an logha offerja jef wi navt tobek kvma nilde. Wichhirte léide siak to bedde. Thá Alexandre thát fornóm heth er wacht alont er béter wére.

After we had sat at the 'Five Waters' for 12 times 100 and twice 12 years,

while our Seacombatants had sailed all the seas to be found, Alexandre the King came with a mighty army from above along the stream sailing into our village. No one could return words with him. But we Steersmen, who were seated by the sea, we embarked with all our liftable goods and left. When Alexandre learned that such a large fleet had escaped him, he became furious, swearing he would sacrifice all the villages to flames if we would not come back. Wich'Hirte lay sick in bed. When Alexandre learned of that he waited until he was better.

Afternéi kém er to him sér kindly (121) snakkande, thach hi thrjvchde lik hi ér dén hède. Wichhirte andere thér àfter, o aldergráteste théra kéningar. Wi stjúrar kvmath allerwéikes, wi háven fon jow gráte dédun héréd. Thérvmbe send wi fvl érbidenese to fara jowa wépne, tha jet mar vr thina witskip. Men wi óthera wy send frybern Fryas bern. Wy ne mügon néne sláfona navt ne wrde. Jef ik wilde, tha óra skolde réder sterva willa, hwand alsa ist thrvch vsa éwa bifölen.

There after he came to him, chatting very kindly (121), but he threatened as he had done before. Wich'Hirte then answered: "Oh greatest of Kings, we Steersmen come everywhere, we have heard of your great deeds. Therefore we are full of reverence for your weapons, but even more of your science. But we are different. We are freeborn Frya's children. We cannot become slaves. Whether I wanted, the others would rather want to die, because so it is ordered by our Éwa".

Alexandre séide: ik wil thin lánd navt ne mákja to min bût, ner thin folk to mina sláfona. Ik wil blát thát ste my thjanja skolste vmb lán. Thérvr wil ik swéra by vs bédar godum, thát nimman vr my wrogja skil. Tha Alexandre áftermei brád ànd salt mith im délade, heth Wichhirte thát wiste dél kásen. Hi lét tha sképa hala thrvch sin svne. Tha thi alle tobek wéron, heth Alexandre thi alle héréd. Thér mitha wilde hi sin folk néi tha helge Gônga fára, thér hi to land navt hède müge náka. Nw gvng er to ànd kás altham ut sin folk ànd ut sina salt-atha thér wenath wéron vvr-ne sé to fàrane. Wichhirte was wither siak wrden, thérvmbe gvng ik alléna mitha ànd Nearchus fon thes keningis wéga. Thi tocht hlip svnder fardél to-n-ende, uthávede tha (122) Johnjar immerthe an vnmin wéron with tha Phonisjar, alsa Nearchus thér selva nén bás ovir biliwa ne kv.

Alexandre said: "I do not want to make your land my booty, nor your Folk my slaves. I just want that you would serve me for wages. About that I want to swear by both our gods that no one will grumble over me." When Alexandre then shared bread and salt with him, Wich'Hirte has chosen that wisest part. He let the ships fetched by his sons. When those were all back, Alexandre had hired them all. With them he wanted to sail his Folk to the holy Ganges, which he had not been able to reach by land. Now he went and chose all those from among his Folk and from his soldiers those who were accustomed to sailing over the sea. Wich'Hirte had again fallen ill, therefore I alone went along and Nearchus from the King's ways. That journey came to an end without advantage, on account that (122) Johnjers are always at odds with the Phoenicians, so that Nearchus himself could not remain boss over them.

Intwiska héde tham kéning navt stile nést. Hi héde sina salt-atha báma kapja léta ànd to planka mákja. Thrvch help vsar timberljud héd er thér of sképa mákad. Nw wilder selva sékéning wertha, ànd mith él sin hér thju Gonga vpfára. Thach tha salt-atha thér fon thet bergland kémon, wéron ang to fara sé. As hja héradon thát hja mith moste, stakon hja tha timberhlotha ane brönd. Thér thrvch wrde vs éle thorp anda aska léid. Thet forma wände wy thát Alexandre thát bifalen héde ànd jahwéder stand réd vmb sé to kjasane. Men Alexander wére wodin, hi wilde tha salt-atha thrvch sin ajn folk ombrensa léta. Men Néarchus tham navt alléna sin éroste forst men ak sin frjund wére, réde him owers to dvande.

Meanwhile, the King had not been still. He had let his soldiers cut down trees and make them into planks. With help from our carpenters, he had made ships out of them. Now he wanted to become Seaking himself, and sail up the Ganges with his entire army. But the soldiers, who came from the mountain-land, were afraid of the sea. When they heard that they had to come along, they set fire to the wood-warehouses. As a result, our whole village was laid down in ashes. At first we deluded that Alexandre had ordered it, and everyone stood ready to choose sea. But Alexandre was furious. He wanted to have the soldiers killed by his own Folk. But Nearchus, who was not only his first principal but was also his friend, recommended him to do otherwise.

Nw bérad er as wen der lāvade thet vnluk et dén héde. Tha hi ne thvrade sin tocht navt vrfata. Nw wild er tobek kéra, thach ér hi thát déde, lét hi thet forma biséka hwa-r skeldich wéron. Dry-r thát wiste lét er altham svnder wépne bilywa, vmb en ny thorp to mákjande. Fon sin ajn folk lét er wepned vmbe tha ôra to (123) tàmma, ànd vmbe éne burch to bvwande. Wy moston wiv ànd bern mith nimma. Kémon wi anda muda thére Éuphrat, sa machton wi thér en stéd kiasa jeftha omkéra, vs lán skold vs évin blyd to délath wrde. An tha nya sképa, thér tha brönd vntkvma wéron, let-er Johniar ànd Krékalandar gá. Hi selva gvng mith sin ôra folk allingen thére kád thrvch tha dorra wosténa, thát is thrvch et land thát Irtha vphéid héde uta sé, tha hju thju stréte after vsa éthela vphéide as hja inna Ráde sé kémon.

Now he revealed (pretended) as if he believed that Unluck (misfortune) had done it. But he dared not resume his journey. Now he wanted to turn back, but before he did that, he let at first be researched who were guilty. As soon as he knew that, he let all those stay without weapons to make a new village. Of his own Folk he left armed to (123) tame the others, and to build a Burg. We had to bring wife and children. When we came to the mouth of the Euphrates, we could either choose a place there or turn around. Our wages would be just as happily be distributed. In the new ships that had escaped the fire, he let Johniers and Krékalanders go. He himself went with his other Folk along the quay through the barren deserts. That is through the land that Earth had raised up from the sea, when she raised up the strait after our ancestors, when they came into the Red Sea.

Tha wy to ny Gértmanja kémon. ny Gértmanja is en háva thér wi selva makad hede, vmbe thér to wéterja. méton wi Alexandre mith sin hér. Néarchus gvng wal vp ànd béide thrja déga. Tha gvng et wither forth. Tha wi bi thére Éuphrat kémon, gvng Néarchus mith sina salt-atha ànd fêlo fon sin folk wal vp. Tha hi kém hring wither. Hi séide, thi kéning lét jow bidda, i skille jet en lithge tocht to sinra wille dvan, alont et ende fona Ráde sé. Thérnéi skil jawehder sá fül gold kréja as er béra méi. Tha wi thér kémon, lét er vs wysa hwér thju stréte ér wést héde. Thér néi wylad.er én ànd thrithich déga, alan ut sjande vvra wosténe.

When we came to 'New Gértmanja', 'New Gértmanja' is a port that we made ourselves to enter the water there, we met Alexandre with his army. Nearchus went ashore and stayed three days. Then it went on again. When we reached the Euphrates Nearchus went ashore with his soldiers and many of his Folk. But he came back quickly. He said: "The King let you be prayed, you shall make another little journey for his will, until the end of the Red Sea. After that, each one will get as much

gold as he can carry." When we came there he let point out to us where the strait had been before. Then he hung around for thirty-one days, continuously looking out over the desert.

Tho tha lesta kém er en hloth människa mith forande (124) twa hondred élephanta thvsend kémlun toléden mith woden balkum, rápum and allerléja ark vmbe vsa fláte néi tha Middelsé to tyande. Thát **bisáwd**-vs, and likt vs **bal to**, men Néarchus teld vs, sin kéning wilde tha ôthera kéninggar tána that i weldiger wére, sá tha kéninggar fon Thyris ér wésen héde. Wi skoldon men mith helpa, sékur skolde vs thát nén skáda navt dva. Wi moston wel swika, and Nearchus wiste ella sá pront to birjuchte thát wi inna Middelsé léide ér thrja mônatha forby wéron. Tha Alexandre fornóm ho-t mith sinra onwerp ofkvmen was, wárh er sa vrméten thát er tha drage stréte utdiapa wilde Irtha to-n spot. Men Wr.alda lét sine séle lás, thérvmbé vrdronk er inna win and in sina ovirmodichhéd, ér thát er bijinna kvste.

At last a group of people came carrying along: (124) Two hundred elephants, a thousand camels loaded with wooden beams, ropes and all kinds of tools to pull our fleet to the Middlesea. This *baffled* us, and seemed *madness* to us. But Nearchus told us, his King wanted to show the other Kings that he was mightier than the King of Thyris had been before. We should but help along, surely it would do us no harm. We did have to succumb, and Nearchus knew how to righten everything so promptly that we were in the Middlesea before three months were over. When Alexandre learned how it had ended with his design, he became so audacious that he wanted to deepen the dry strait, Earth to mockery. But Wr'Alda let his Séle loose (let go of), therefore he drowned in the wine and in his overcourage (overconfidence), before he could begin.

After sin dád wrde thet rik délad thrvch sina forsta. Hja skolde alrek en dél to f ara sina svnum wárja, thach hja wéron vnménis. Elk wilde sin dél bihalda and selva formára. Tha kém orloch and wi ne kvste navt omme kéra. Néarchus wilde nw, wi skolde vs del setta an Phonisi his kád, men thát nilde nimman navt ne dva. Wi séide, rôder willath wi wága néi (125) Fryas.land to gána. Tha brocht-er vs nei thére nya háva fon Athenia, hwér alle áfte Fryas bern formels hin téin wéron. Forth gvngon wi salt-átha liftochta and wépne fára.

After his death, the dominion was divided by his principals. They would each keep a part for his sons under their protection, but they were un-meaning (liars). Each wanted to keep his part and even enlarge it. Then came war and we could not turn around. Now Nearchus wanted we would settle down at the Phoenician quay. But nobody wanted to do that. We said: "Rather we want to venture to (125) Frya'sLand." Then he brought us to the new port of Athenia, where all echte Frya's children had formerly gone to. Subsequently, we went to sail soldiers, provisions and weapons.

Among tha fêlo forsta héde Néarchus en frjund mith nôme Antigonus. Thisse strédon béde vmb én dol, sá hja séidon as follistar to fára-t kéninglike slachte and forth vmbe alle Krékalanda hjara alda frydom wither to jévane. Antigonus héde among fêlo ôtherum énnen svn, thi héte Demétrius, áfter tonômad thene stéda winner. Thisse gvng énis vpper stéde Salámis of. Néi thát er thér en stût méi stréden héde most er mith thére fláte strida fon Ptholemeus. Ptholeméus, alsa héte thene forst thér welda ovir Égiptaland.

Among the many principals, Nearchus had a friend with name Antigonus. These both battled for one goal, so they said, as successors for the royal lineage and further to give all the Krékalands their old freedom again. Antigonus had, among many others, a son whose name was Demetrius, afterwards by-named: 'the cities winner'. This one once went off to the city Salámis. After he had battled for a while with them, he had to battle with the fleet of Ptholomeus. Ptholemeus, so was the name of the principal who ruled over Egipteland.

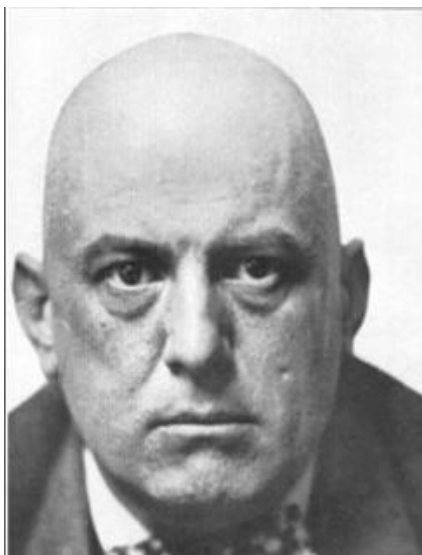
Démétrius wn thére kése, tha navt thrvch sina salt-átha, men thrvch dam wy him helpen héde. Thit héde wi dén thrvch athskip to fára Néarchus, hwand wi him far bastard blod bikànde thrvch sin friska hûd ànd bláwa ágon mith wit hér. After néi gvng Démétrius lás vp Hrodus thér hinne brochton wi sina salt-átha ànd liftochta wr. Thá wi tha leste réis to Hrodus kémon, was orloch vrtyan. Démétrius was néi Athenia fären.

Demetrius won that case. But not because of his soldiers, but because we had helped him. We had done so through allied-ship for Nearchus, because we had acknowledged him for bastard blood because of his fresh (light) skin and blue eyes with white hair. After that Demetrius went loose on Hrodus. To where we brought his soldiers and provisions. When we came to Hrodus on the last voyage, war had left. Demetrius had sailed to Athenia.

Tha vs kéning thát vnderstande, léd-er vs tobek. Tha wi anda háve kémon, wére (126) él et thorp in row bidobben. Friso thér kéning wér ovir-a fláte, héde en svn ànd en toghater tûs, sá bjustre fres, as jef hja pás ut Fryasland wéi kvmen wéren, ànd sá wonderskén as nimman mocht hûgja. Thjv hrop thérvr gvng wr alle Krékalanda ànd kém in tha ára fon Démétrius. Démétrius wére vvl ànd vnsédlik, ànd hi thogte thát-im ella fry stvnde. Hi lét thju toghater avbér skákja.

When our King understood that, he led us back. When we came at the port, (126) the whole village was burried in mourning. Friso, who was King over the fleet, had a son and a daughter at home so exceptionally fresh, as if they had just come away from Frya'sLand, and as astonishing beautiful as no one could remember. The call about that went over all the Krékalands and came into the ears of Demetrius. Demetrius was foul and immoral, and he thought that everything stood him free to do. He let the daughter publicly being kidnapped.

Demetrius "thought that everything stood him free to do." Do As Thou Will, even back then. But notice, Demetrius was NOT a Fryan.



There is no grace: there is no guilt:
This is the Law: DO WHAT THOU
WILT!

— Aleister Crowley —

AZ QUOTES

Thju moder ne thvrade hjra joi navt wachtja, joi nomath tha stjurar wiva hira mána, thát is blideskip, ak segsath hjra swéthirte. Tha stjurar héton hjra wiva trást, and fro jefta frow thát is frú ak frolik, thát is élik an frú. Thrvchdam hju hjra man navt wachtja thurade, gvng hju mith hjra svne néi Démétrius and bad, hi skolde hjra hjra toghater wither jéva. Men as Démétrius hira svn sa, lét-er tham néi sinra hove fora, and déde alén mith him, as-er mith tham his suster dén héde. Anda moder sand hi en buda gold, thach hju stirt-et in sé.

The mother did not dare wait for her joi. Joi the Steersmens wives call their husbands, which is joy, also they say sweetheart. The Steersmen call their wives comfort, and fro or frow, which is happy also merry, which is É-like to happy. Because she did not dare to wait for her husband, she went with her son to Demetrius and prayed, he would give her her daughter again. But when Demetrius saw her son, he let him be brought to his court, and did the same with him, as he had done with his sister. To the mother he sent a pouch of gold. Yet she plunged it into the sea.

Frau ~ Frya

"The Steersman called their wives COMFORT, and fro or FROW, which is happy, also merry." Notice how FROW is the same phonetically as FRAU, as in wife in German. The Frau, woman is synonymous with happiness.



Joy ~ Jol

Also, the wives called their men JOI, which is JOL, Wralda's wheel. So we have the man nicknamed after Wralda's wheel and we have the woman nicknamed after Frya ~ Frau, the first Fryan. The JOL gives us JOY and FRYA gives us HAPPINESS.



As hju thûs kém, warth hju wansinnich, allerwéikes run hju wra stréte: nàst min kindar navt sjan, o wach, lét mi to jow skul séka, wand min joi wil mi déja for tha-k sina kindar wéi brocht hæv. (127) Tha Démétrius fornom, thåt Friso to honk wére, sand-i en bodja to him segsande, thåt hi sina bern to him nomen héde vmbe ra to fora to-n háge stát vmbe to lánja him to fára sina thjanesta. Men Friso thér stolte ànd herdfochtich wére, sand en bodja mith en brève néi sinum bern tha, thérin mánde hi hjam, hja skolde Démétrius to willa wesa, vr.mithis tham hjara luk jérde.

When she came home she became insane. In all directions she ran over the streets: "Have you not seen my children?", "Oh wait, let me seek shelter with you, for my joi wants to kill me because I brought his children away". (127) When Demetrius learned that Friso was at home, he sent a messenger to him, saying that he had taken his children to him in order to raise them up to a high status, to reward him for his services. But Friso, who was proud and harsh, sent a messenger with

a letter to his children there. In it he ordered them, they should do as Demetrius wanted, because he desired their luck (happiness).

Thach thene bodja hède jeta-n ora bréve mith fenin, thérmei bifäler hja skolde thät innimma, hwand séid-er-vnwillinglik is thin lif bivvllad, thät ne skil jow navt to rékned ni wrde, thach sáhwera jow jowe séle bivvllath sa ne skil jow nimmerthe to Wal.hálla ne kvma, jow séle skil thän ovir irtha ommewára, svnder á thet ljucht sja to mugande, lik tha fláramusa ánd nachtula skil stv alra dystik in thina hola skula, thes nachtis utkvma, then vp vsa gráva grája ánd húla, thahwila Frya hjra haved fon jow ofwenda mot.

However, the messenger had yet another letter with venom. With that he ordered they should take it. "Because," he said, "unwillingly is your body befouled, that shall not be blamed on you, but as soon as you befoul your Séle, then you shall never come to Wal'Halla. Your Séle shall then roam the Earth, without it being able to see the light. Like the bats and night-owls you will hide in your holes every day, come out at night, then on our graves weep and cry, while Frya must turn her head away from you."

Tha bern déde lik-ra bifälen warth. Démétrius lét ra likka in sé werpa ánd to tha mánniska wrde séid, thät hja fljucht wéron. Nw wilde Friso mith alleman nei Fryasland fära, thér-i ér wést hède, men tha mést nilde thät navt ne dva. Nw gvng Friso to ánd skát thet thorp mith-a (128) kéninglika fär.réd.skúrum anda brönd. Hjud ne kv ni thvrade ninman ne bilywa, ánd alle wéron blyde, thät hja búta wére, bihalva wif ánd bern hédon wi ella abefta létén, thach wi wéron to lédén mith liflochtum ánd orlochtuch.

The children did as they were ordered. Demetrius let their corpses thrown into the sea, and to the people it was said that they had fled. Now Friso wanted to sail with everyone to Frya'sLand, where he had been before. But most did not want to do that. Now Friso went on and shot the village with the (128) royal stockpile-barns (storehouses) at fire. As a result no one dared to stay, and all were happy to be outside. Except for wife and children we had left everything behind, but we were loaded with provisions and war-gear.

Friso néde nach nén fretho. Tha wi by tha alda háve kémon gvnger mith sina drista ljudum to ánd skát vnwarlinga tha brönd inna sképa, thér-i mith sina pilum bigána kv. After sex dégum ságon wi tha orlochfláte fon Démétrius vp vs to kvma. Friso bifál vs, wi moston tha lithste sképa áfter háde in éne bréde line, tha stora mith wif ánd bern färut. Forth bád er wi skoldon tha kránboga fon for nimma ánd anda áftestéwen fästigja, hwand séid er, wi achon al fjuchtande to fjuchtane. Nimman ne méi him forméta vmb en enkel dera fyand to forfolgiande, alsa séid-er is min bislut. Tha hwila wi thérmitha al dvande wéron, kém wind vs vppa kop, to théra láfa ánd théra wiva skrik, thrvchdam wi néne slávona navt néde as théra thér vs bi ajn willa folgan wére. Wi ne machton hja thus navt thruch roja ni vntkvma.

Friso had not yet peace. When we came to the old harbor, he went with his bold folks and unexpectedly shot fire into the ships that he could reach with his arrows. After six days we saw Demetrius' war-fleet coming toward us. Friso ordered us, we were to keep the smallest ships behind in a wide line. The sturdy ones with wife and children ahead. Furthermore he commanded we should take the crossbows from the front and fasten them on the stern. "Because," he said, "we ought to fight while fleeing. No one can intend to pursue a single one of the enemy, thus," he said, "is my decision." While we were busy doing so, wind came upon us, to the cowards and the wives their fright. Since we had no slaves, except those who had followed us of their own will, we could thus not escape them by rowing.

Men Wralda wiste wel, hwérvmb-er sá déde, and Friso (129) thér-et fata, lét tha bánpila ring inna kránboga lidsa. To lik bád-er thát nimman skiata ne machte, ér hy skáten héde. Forth séid-er thát wi alle néi thát midloste skip skiata moste, is thát dol god biracht séid-er, sá skilun tha ôra him to helpene kvma and thán mot alrik skiata sa-r alderbesta méi. As wi nw arhalf ketting fon-ra of wére, bigoston tha Phonisiar to skiata. Men Friso n-andere navt bi fára tha éroste pil del falde a sex fadema fon sin skip. Nw skát-er. Tha ôra folgade, thet likte en furréin and thrvchdam vsa pila mith wind méi gvngon, bilévon hja alle an brönd, and nákode selva tha thridde láge. Allera mánnelik giradon and júwgade. Men tha kréta vsar witherlágum wéron sa herde, thet-et vs thet hirte binépen warth. As Friso ménde thát et to koste, lét-er ofhalde and wi spode hinne.

But Wr'Alda knew why he did so, and Friso, (129) who got it, let the fire-arrows quickly laid in the crossbows. At the same time, he commanded that no one was allowed to shoot before he had shot. He further said that we all had to shoot toward the center ship. "Is that goal well accomplished," he said, "then the others will come to his aid, and then everyone has to shoot as best he can." Now when we were a cable and a half away from them, the Phoenicians began to shoot. But Friso did not answer before the first arrow fell down a six fathoms from his ship. Now he shot. The others followed. It seemed like a rain of fire, and as our arrows went along with the wind, they all stayed on fire, and reaching even the third layer. All people yelled and cheered. But the cries of our opponents were so loud, that it squeezed our hearts. When Friso assumed it could be done, he let us hold off and we sped away.

Thach néi that wi twa déga forth pilath héde, kém thér en ôre fláte ant sjocht, fon thrittich sképun, thér vs stédis in wnc. Friso lét vs wither réd makja. Men tha ôthera sandon en lichte snáka fvl rojar forut, tha bodon théra bádon ut alera nôma jef hja mith fára machte. Hja wéron Johnjar, thrvch Démétrius wéron hja wáldantlik néi there (130) alda háve skikad. Thér hédon hja fon thére kése hérad and nw hédon hja thet stolta swérd antjan, and wéron vs folgad. Friso thér fül mitha Johnjar faren héde séide já, men Wichhirte vsa kéning séide né. Tha Johnjar send afgoda thjanjar séid-er, ik selva háv hérad, ho hja thi an hropte. Friso séide thet kvmath thrvch tha wandel mith tha áfta Krékalandar. Thát háv ik váken selva dén. Thach ben ik alsa herde Fryas as tha finste fon jow. Friso wére thene mán thér vs to Fryasland wisa moste. Thus gvngon tha Johnjar mith. Ak likt-et nei Wr'alda's héi, hward ér thrja mônathe om hlápen wéron, gvngon wi allingen Britannja, and thrja déga léter machton wi ho.n séen hropa.

However, after we had poled forwards for two days, another fleet of thirty ships came in sight, which steadily won in on us. Friso made us ready again. But the others sent a small boat full of rowers ahead. Their messengers prayed out of all their names if they could sail with them. They were Johnjers. By Demetrius they had been forcefully sent to the (130) old harbor. There they had heard of this case and now they had submit the proud sword and had followed us. Friso, who had sailed with the Johnjers a lot, said yes, but Wich'Hirte, our King, said no. "The Johnjers are idol servants (idolators)," he said, "I myself heard how they invoked them." Friso said: "That is because of the exchange with the echte Krékalanders. I have often done that myself. Yet I am as hardened a Frya's as the finest of you". Friso was the man who had to guide us to Frya'sLand, so the Johnjers went along. It also seems to be to Wr'Alda's liking, for before three months had gone around, we went alongside Britannja, and three days later we could shout 'What-A-Blessing'.



Thit skrift is mij ower Nortland jeftha Skénland Jéven.

Vndera tida thát vs land del ség, wére ik to Skénland. Thér gvng et alsa to.

This writing was given to me about Northland or Schoonland.

During the times that our land sank down, I was at Schoonland. There it went like this:

Thér wéron gráte mára, thér fon tha bodeme lik en blése vt setta, then spliton hja vt-én. Uta réta kém stof as-t gliande yser wére. Thér wéron berga thér tha krunna of swikte. Thesse truldon néther ánd brochton walda ánd thorpa wéi. Ik self sá thát en berch (131) fon tha ôra of torent wrde. Linrjucht ség er del. As ik afternéi sjan gvng, was thér en máre kymen. Tha irtha béterad was, kém er en hértoga fon Lindasburch wéi, mit sin folk ánd en fám, thju fám kéthe allomme: Thene Mágí is skeldich an al-eth lét thát wi léden háve. Hja tágon immer forth en thet hér wáarth al gráter. Thene Mágí fluchte hinne, mán fand sin lik, hi héde sin self vrdén.

There were great lakes, which expanded from the bottom like a bladder, then split apart. From out of the crevices came dust as if it were blazing iron. There were mountains whose crests swayed off. These tumbled down and brought away forests and villages. I myself saw that a mountain (131) was being torn from the others. Linear-right (Straight) it sank down. When I afterwards went looking, a lake had come there. When Earth had bettered, a Duke of Linda'sBurg came, with his Folk and a Fám. The Fám declared everywhere: "The Mágí is guilty of all the suffering we have suffered". They marched on and on and the army became bigger and bigger. The Mágí fled, one found his corpse, he had destroyed himself.

Tha wrdon tha Finna vdréven néi éñre stéd, thér machton hja léva. Thér wéron fon basterde blode. Thissa machton biliwa, thach félo gvngon mith tha Finna méi. Thi hértoga warth to kéning kéren. Tha kárka thér éi biléven wéron wrde vrdén. Sont komath tha gode Northljud váken to Texland vmb there Moder-is réd. Thá wi ne mûgath hjam for néne rjuchta Fryas mar ne halde. Inna Dénamarka ist sékur as bi vs gvngon. Tha stjurar, tham hjara self thér stoltelika sékâmpar héton, send vppira sképa gvngon, ánd áfternéi sind hja tobek gvngon.

Held.

Then the Fins were driven to one place, there they were allowed to live. There were of bastardized blood, those were allowed to stay, but many went with the Fins. The Duke was chosen King. The churches that had remained whole were destroyed. Since then the good Northmen come more often to TexLand for the Mooder her counsel. But we can no longer hold (consider) them right Frya's. In the Denmarks it surely went as with us. The Steersmen, who call themselves "the proudest Seacombatants," went on their ships, and then they went back.

Hail.

Hwersa thene Kroder en tid forth kroden heth, thàn skilun tha àfterkomanda wána thàt tha léka and bréka, thér tha Brokmanna mith brocht hãve, àjen were an hjara éthla. Thér vr wil ik wáka ànd thus sá fül vr hjàra pléga skriva as ik sjan hà.

As soon as the Krooder and Tyd have krooded on, the descendants will delude that the leaks and lacks that the Swamp-men brought with them belonged to their ancestors. Over that I want to watch, and therefore write as much about their customs as I have seen.

(132) Vr tha Gértmanna kàn ik réd hinne stappa. Ik nàv navt fül mithra omme gvngen. Tha sá fèr ik sjan hà send hja thàt mast bi tál ànd séd biléwen. Thàt ne méi ik navt segsa fon tha ôthera. Thér fon.a Krékalánda wéi kvme, send kwád ther tál ànd vppira séd ne méi mán él navt boga. Félo hàvath brúna ágon ànd hér. Hja send nidich ànd drist ànd àng thrvch overbiláwichhéd. Hwersa hja spréka, sá nômath hja the worda fàr vppa thér lerst kvma mosta. Àjen ald segath hja ád, àjen salt sád, má fori mán, sel fori skil, sode fori skolde, to fül vmb to nomande. Ak forath hja mést vrlándiske ànd bikirte nôma, hwéran mán nèn sin an hefta ne méi. Tha Johniar sprékath bétre, thach hja swigath thi h ànd hwéri navt nésa mot, wårth er útekéth. Hwersa imman en byld mákath àfter énnen vrstvrven ànd thet likt, sá lávvath hja, thàt thene gást thes vrsturvene thér inne fàrath.

(132) Over the Gértmen I can step readily. I have not interacted much with them. But as far as I have seen, they have mostly stayed by language and morals. I cannot say the same of the others. Those who come away from the Krékalands are evil in language and about their morals one cannot boast at all. Many have brown eyes and hair. They are angry and bold and scared through over-superstitionness. As soon as they speak, they name the words first, that must come last. To old they say aad, to salt saad, maa for men, zel for shall, zoed for should, too many to mention. They also carry mostly overlandish and abbreviated names, to which one can attach no sense (meaning). The Johnjers speak better, but they silence the h, and where it must not be it is spoken out. As soon as someone makes a statue after a dead person and it resembles, then they believe that the spirit of the deceased fares in it.

Superstitions~ When you let your thoughts (religion) control you. NOT nature based- NOT as Wralda intended. Magy based lies. You are a SLAVE to your thoughts.



Thérur hævath hja alle bylda vrborgen fon Frya, Fåsta, Médéa, Thjanja, Hellénja and fêlo ôthera. Hwerth thér en bern ebern, sá kvmath tha sibba et sémne and biddath an Frya thát hju hjara fámkes méi kvma léta thát bern to séenande. Hævon hja bédén (133) sa ne méi nimman him rora ni héra léta. Kvmt et bern to grájande and halt thit en stvnde an, alsa is thát en kwád téken and mán is an formoda, thát thju mán hordom dén heth. Thérur hæv ik al árge thinga sjan. Kvmt et bern to slépande, sá is thát en téken, thát tha fámkes vr-et kvmen send. Lakt et inna slép, sá hævon tha fámkes thát bern luk to séit. Ólon lávvath hja an bosa gásta, hexna, kolla, aldermankes and elfun, as jef hja fon tha Finna wei kémen. Hyrmitha wil ik enda and nw mén ik tha-k mår skréven hà, as én minra éthla.

Fréthorik.

Moreover, they have hidden all the statues of Frya, Fåsta, Médéa, Thjanja, Hellénja and many others. When a child is born, then the relatives come together and pray to Frya that she let her Fámkes come to bless that child. Have they prayed (133) then no one can stir nor be heard. If the child comes to cry and this continues for an hour, thus it is an evil sign and one has a suspicion that the mom has done whoredom. Over that I have already seen awful things. If the child comes to sleep, then that is a sign that the Fámkes have come over it. Does it laugh in its sleep, then the Fámkes have promised luck to that child. They also believe in evil spirits, witches, scorcers, little old men⁶ and elves. As if they come away (stem) from the Fins. With this I want to end and now I assume I have written more than any of my ancestors.

Fréthorik.

⁶ Little old men: 'Kabouters'. Kabouters live in mushrooms in the forest, so the fairy-tale goes... I guess this is where the



fairy-tale of Santa Claus and his elves comes from.

Thá-k néi tha Saxanamarka for, hæv ik thrju boka hret. Thet bok théra sanga, théra tellinga, and thet Héléna bok. Ik skrif thit til thju mán navt thánka ne méi thát hja fon Apollánja send; ik hæv thér fül lét vr had and wil thus ák thju ére hà. Ak hæv ik mår dén, tha Gosa-Makonta fallen is, hwames godhéd and klársjanhéd to en sprékworð is wrden, thá ben ik alléna néi Texland gvngen vmbe tha skrifta vr to skrivane, thér hju áfter léten heth, and thá tha lerste wille fonden is fon Frána and tha néilétne skrifta fon Adela jefta Hellénja, hæv ik thát jetta réis dén. Thit send tha skrifta Hellénjas. Ik set hjam får vppa vmbe thát hja tha aldesta send.

When I travelled to the Saxanamarks, I saved 3 books: The Book of Songs, the one with Tales, and the Healing Book. I write this so that one may not think they are from A'pollánja. I have suffered a lot over that and so I also want to have that honor. Also, I have done more when Gosa-Makonta has fallen, whose goodness and clear-sightedness became a proverb. Then I went alone to TexLand to transcribe the writings, which she has left behind, and when the last will was found of Frána and the bequeathed writings of Adela, or Hel'Lénja, I did so again. These are the writings of Hel'Lénja. I put them first because they are the oldest.

Alle äfte Fryas held.

In éra tida niston tha Slávona folkar nawet fon fryhéd. Lik oxa wrdon hja vnder et juk brocht. In irtha.s wand wrdon hja jágath vmbe métal to delvane and ut-a herde bergum moston hja hûsa háwa to forst and presterums hém. Bi al hwat hja dédon, thér (135) nas nawet to fára hjara selva, men ella moste thjanja vmbe tha forsta and pretera jeta riker and weldiger to mákjane hjara selva to skádene. Vnder thesse arbéd wrdon hja grév and strám ér hja jérich wéron, and sturvon svnder nochta afskén irtha tham overflodlik fvl jéf to báta al hjara bern. Men vsa britna kémon and vsa bánnalinga thrvch tha Twisklánda vr in hjara marka fára and vsa stjurar kémon in hjara hávna. Fon hjam héraðon hja kálta vr élika frydom and rjucht and overa éwa, hwér búta nimman omme ne méi.

All echte Frya's hail.

In earlier times, the slave-Folks knew nothing of freedom. Like oxen they were brought under the yoke. In Earth her wound they were hunted to excavate metal and from the hard mountains they had to hew houses for principals and priests home. With all that they did, that (135) was not for themselves, but everything had to serve to make the principals and priests even more richer and mighty, harming themselves. Under this labor they became gray and stiff before they were of (mature) age, and died without satisfaction, although Earth gave them abundantly much for the gain of all her children. But our brits came, and our exiles through the Twisklands, traveled in their marks (territories), and our Steersmen came into their ports. From them they heard statements about É-like freedom and right and about the Éwa, outside of which nobody can go around (nobody can do without).

Altham wrde vpsugon thrvch tha drova mánniska lik dáwa thrvch tha dorra fjelde. As hju fvl wéron bijonnon tha alderdrista mánniska to klippane mith hjara kédne, alsa-t tha forsta wé déde. Tha forste send stolte and wichandlik, thérvmbe is thér ák noch düged in hjara hirta, hja birédon et sémine and javon awet fon hjara overflodalikhéd. Men tha láfa skin.frána prestara ne machton thát navt ne lyda, emong hjara forsinde godum hédon hja ák wrang.wréda drochtne esképen. Pest kém inovera lánda. Nw séidon hja, tha drochtna send (136) tornich overa overhérichhéd théra bosa. Tha wrdon tha alderdrista mánniska mith hjara kédne wirgad. Irtha heth hjara blod dronken, mith thát blod fode hju frúchda and nochta, and alle tham thér of éton wrdon wis.

All that was soaked up by the sad people like dew by the barren fields. When they were full, the most bold people began clattering their chains, until it hurt the principals. The principals are proud and adventurous, therefore there is also still virtue in their hearts, they deliberated together and gave some of their abundance. But the cowardly, pretend-frána priests could not suffer that. Among their made up gods they had also created bitter-cruel drochtne. Plague came upon the lands. Now they said: "The drochtne are (136) furious at the disobedience of the evil ones." Then the most bold people were strangled with their chains. Earth drank their blood, with that blood she fed fruits and nuts, and all who ate thereof became wise.

Sixteen Times 100 Years Ago Atland Has Sunk, Pages 121 – 123



Kasamir (Kashmir) just north of Punjab and the Five Rivers in North India.

**16 wára 100 jér léden is Atland svnken, ãnd to théra tidum bérade théer awat hwér vppa
nimman rékned néde.**

**16 times 100 years ago Atland has sunk, and at those times something happened that no
one had counted on.**

In-t hirte fon Findas lánd vppet berchta léid en del, théer is kéthen Kasamír, thet is sjeldsum. Théer werth en bern ebern, sin màm wére thju toghater enis kéning ãnd sin tát wére-n hávedprester. Vmb skôm to vnkvmá mosten hja hjara ájen blod vnkvmá. Thérvmbe wárh er búta thére stéde brocht bi áarma mánniska. In twiska was-t im navt forhélad ne wrden, théer vmbe déd er ella vmbe wisdom to getane ãnd gárane. Sin forstán wére sá grát thát er ella forstánde hwat er sá ãnd héraðe.

In the heart of Finda's land in the mountains lies a valley that is called Kasamír, which is rare. There a child was born. His mom was the daughter of a King and his dad was a head-priest. To escape shame, they had to escape their own blood. Therefore, he was brought outside the city to poor people. Meanwhile, it had not been concealed from him. Therefore, he did everything to get and gather wisdom. His (common) sense was so great that he understood everything he saw and heard.

Thát folk skowde him mit érbédenese and tha pretera wrdon ang vr sina fréga. Thà-r jérich wrde gvnger néi sinum aldrum. Hja moston herda thinga héra, vmb-im kwit to werthane javon hja him vrfloed fon kestlika sténun; men hja ne thvradon him navt avbér bikánná (137) as hjara ajne blod. Mith drovenese in vrdelven overa falxe skôm sinra aldrum gvng-er ommedwála. Al forth färande méte hi en Fryas stjarar thér as sláv thjanade, fon tham lérð-i vsa séd and plégum. Hi kápade him fry, and to thér dád send hja frjunda biléwen.

That Folk regarded him with reverence and the priests became scared over his questions. When he became of age, he went to his parents. They had to hear hard things. In order to get rid of him they gave him an abundance of expensive stones. But they did not dare to publicly acknowledge him (137) as their own blood. Covered with sadness at the false shame of his parents he went wandering around. While traveling on, he met a Frya's Steersman who was serving as a slave. From him he learned our morals and customs. He bought him free and until their death they remained friends.

Alomme hwér er forth hinne tách, lérð-i an tha ljuven thát hja néne rika ner pretera toléta moston, thát hja hjara selva hode moston ájen falxe skôm, thér allerwéikes kvad dvat an tha ljuven. Irtha séid-er skánkath hjara jéva néi méta men hjara húd kláwat, thát mán thérin ách to delvane to erane and to séjane, sá mán thérof skéra wil. Thach séid-er nimman hovot thit to dvande fori ennen ôthera. hit ne sy, thát et bi méne wille jef ut ljuvenade skéd.

Everywhere he went further on, he taught the folks that they must not tolerate neither rich nor priests, that they must guard themselves against false shame, which everywhere does evil to love. "Earth," he said, "bestows her gifts after the amount one claws at her skin." That one ought to excavate (dig) in it, to irrigate and to sow, if one wants to shave thereof. "Yet," he said, "no one needs do this for another, or it be that it is by collective will or done out of love."

bináka is. Néne witskip seid-er ne méi mán minachtja, thach élika déla is tha gráteste witskip, thér tid vs lera méi. Thérvmbe thát hjv argenese fon irtha wérath and ljuvende feth.

He taught that no one is allowed to root in her wound for gold, silver nor expensive stones, to which Envy sticks and Love flees from. "To adorn your girls and wives," he said, "her ryn-streams give enough." "No one," he said, "is mighty to give all people measurely (equally) riches and É-like luck (happiness). But that it is the duty of all people to make people as measurely rich (138) and give as much satisfaction as is to be reached." "No science," he said, "can be disdained, but É-like sharing is the greatest science that time can teach us. Because it keeps out Annoyances from Earth and feeds Love."

Hi lérde thát nimman in hjara wand machte frota vmbe gold her silver ner kestlika sténa, hwér nid an klywath and ljuvende fon fljuchth. Vmbe jow manghérta and wiva to sjarane, séid-er, jévath hjara rin stráma énoch. Nimman séid-er is weldich alle mánniska mét.rik and élika luk to ján. Tha thát it alra mánniska plicht vmbe tha mánniska alsa mét.rik to mákjane (138) and sa fêlo nocht to ján, as to

Sin forme nôm wére Jes-us, thach tha presterá thér-im séralik háton héton him Fo thát is falx, thát folk héte him Kris.en thát is herder, ánd sin Fryaske frjund héta him Bûda, vmbe that hi in sin hávad en skát fon wisdom héde ánd in sin hirt en skát fon ljavde. To tha lersta most-er fluchta vr tha wrêka théra presterá, men vral hwér er kém was sine lére him fârut gvngen ánd vral hwér-er gvng folgadon him sina létha lik sine skáde néi. Thá Jes-vs alsa twilif jér om fâren héde, sturv-er, men sina frjunda wáradon sine lére ánd kéthon hwér-et áron fvnde.

His form name was Jes'Us, yet the priests, who hated him severely, called him Fo that is false. That Folk called him Kris'En, that is shepherd, and his Frya's friend called him Bûda (Pouch), because he had in his head a treasure of wisdom and in his heart a treasure of love. At last, he had to flee over the vengeance of the priests. But everywhere he came, his teaching had gone ahead of him, and everywhere he went his enemies followed him, like his shadow. When Jes'Us had thus traveled around for twelve years he died. But his friends preserved his teaching and declared where it found ears.

Jes'Us~ Kris'En~Buda is Jesus~Christ~Buddha. A mortal who once again was made into a god after his death by the crafty Magi priests.



Hwat ménst nw thát tha pretera dédon, thát mot ik jo melde,

ák mot-i thér séralik acht vp ján, forth mot-i over hjara bidryv ánd renka wáka mith alle kráftum, thér Wr.alda in jo léid heth.

Now what do you assume the priests did? I must report that to you.

Also, you must give severely attention to that. Further, you must watch over their business and scams with all the powers that WrAlda has laid into you.

Thahwila Jes-us lére vr irtha for, gvngon tha false pretera néi-t lánd sinra berta sin dád avbéra, hja séidon thát hja (139) fon sinum frjundum wéron, hja béradon gráte rowa, torennande hjara kláthar to flardum ánd to skérande hjara hola kál. Inna hõla théra berga gvngon hja héma, thach thérin hédon hja hjara skát brocht, thér binna mákadon hja byldon áfter Jes-us, thessa byldon jávon hja an tha vnárg thánkanda ljuda.

While Jes'Us teachings travelled over Earth, the false priests went to the land of his birth to reveal his death. They said they were (139) of his friends. They revealed great mourning, torned their clothes to shreds and shaved their heads bald. In the holes of the mountains they went to live, but in them they had brought their treasure. Inside there they made statues of Jes'Us. These statues they gave to the not-much thinking (naive) folks.

To longa lersta séidon hja thát Jes-us en drochten wére, thát-i thát selva an hjam biléden héde, ánd thát alle thér an him ánd an sina léra láwa wilde, néimels in sin kéningkrik kvme skolde, hwér frū is ánd nohta send. Vrmites hja wiston thát Jes-us ájen tha rika to fjelda tágen héde, sá kéthon hja

allerwéikes, thát ármode hé ánd énfald sá thju düre wére vmbe in sin rik to kvmane, thát théra thér hyr vp irtha thát máste léden héde, néimels tha másta nohta háva skolde.

At long last they said that Jes'Us was a drochten. That he himself had confessed that to them, and that all who would believe in him and his teaching would hereafter enter his kingdom, where there is happiness and satisfaction. Because they knew that Jes'Us had gone to fields (in arms) against the rich, so they declared in all directions, that having poverty and being simple were the doors in order to come into his dominion. That those who had suffered most here on Earth, hereafter would have the most satisfaction.

“At long last they said that Jes'Us was a drochten (god). That he himself confessed that to them, and that all who would believe in him and his teaching would hereafter enter his kingdom.” Where did we hear that before? Oh yes, by the Magi after Athena/Minerva's death and by the Magi after Wodin's death. Yet, its not just the Finda falling for this, today it is the Fryans as well. Control your OWN thoughts.

Thahwila hja wiston thát Jes-us lérad héde thát mán sina tochtá welda ánd bistjura moste, sá lérdon hja thát mán alle sina tochtá déja moste, ánd thát tha fvlkvminhéd théra mánniska thérin bistance thát er évin vnforstoren wrde sá thát kalde stén. Vmbe thát folk nw wis to mákjande thát hja alsa dédon, alsa béradon (140) hja ármode overa stréta ánd vmb forth to biwisane thát hja al hjara tochtá dád héde, námon hja néne wiwa. Thach sahwérsa en toghater en misstap héde, sá wárh hja thát ring forján.

While they knew that Jes'Us had taught that one must control and govern his thoughts, so they taught that one had to kill all his thoughts, and that the perfection of people consisted of that he would become just as undisturbed as cold stone. Now to make that Folk wise (believe) that they did so, thus (140) they revealed poverty over the streets and to further prove that they had killed all their thoughts, they took no wives. However, as soon as a daughter had done a misstep, then that was her forgiven quickly.

Tha wrakka séidon hja most mán helpa and vmbe sin ajn séle to bihaldane most mán fül anda cherke ján. Thus to dvande héde hja wiv ánd bern svnder húshalden ánd wrdon hja rik svnder werka, men thát folk wárh fül ármer ánd már é.lándich as á to fára. Thas lére hwérbi tha pretera nén ôre witskip hova as drochtlik réda, frána skin ánd vnrjuchta pléga, bréd hiri selva ut fon-t ásta to-t westa ánd skil ák vr vsa landa kvma.

The wrecked (weak), they said, one must help, and in order to preserve his own Séle, one must give a lot to the churches. Thus doing so they had wife and children without a household and they became rich without working. But that Folk became much poorer and more miserable than before. The doctrine by which the priests need no other science as drochtlike reasoning, frána pretense and commit un-rights (injustices), extended itself out of the east to the west and shall also come over our lands.

Men astha pretera skilun wána, thát hja allet ljucht fon Frya ánd fon Jes-us lére vtdávath háva, sá skilum théir in alle wrda mánniska vpstonda, tham wérhéd in stilnise among ekkorum warath ánd to fára tha pretera forborgen háve. Thissa skilun wésa ut forsta blod, fon presterum blod, fon Slávonum blod, ánd fon Fryas blod. Tham skilun hjara foddikum ánd thát ljucht búta bringa, sá thát allera mánnalik wérhéd méi sjan; hja skilun wé hropa overa déda théra pretera ánd forsta. (141) Tha forsta théir wérhéd minna ánd rjucht tham skilun fon tha pretera wika, blod skil stráma, men thérut skil-et folk nye kräfte gára.

But if the priests should delude that they have extinguished all the light of Frya and of Jes'Us teaching, then people shall stand up in all wards, who silently preserved Truth between one another and have hidden it from the priests. These shall be of principals' blood, of priests' blood, of slaves' blood and of Frya's blood. They will bring their Fooddiks and that light outside, so that all people can see Truth. They will shout pain over the deeds of the priests and principals. (141) The principals who love Truth and Right, they will depart from the priests. Blood shall stream, but out of that the Folk shall gather new powers.

Findas folk skil sina findingrikhéd to ména nitha wenda, thát Lydas folk sina kräfta ànd wi vsa wisdom. Tha skilun tha falxa prestera wéi fägath wertha fon irtha. Wralda his gást skil alomme ànd allerwéikes érað ànd bihropa wertha. Tha éwa thér Wralda bi-t anfang in vs mod léide, skilun alléna hérad wertha, thér ne skilun néne ôra mástera, noch forsta, ner bása navt nésa, as théra thér bi ména wille kéren send. Thàn skil Frya juwgja ànd Irtha skil hira jéva alléna skánka an tha werkande människ. Altham skil anfanga fjuwer thusand jér néi Atland svnken is ànd thusand jér léter skil thér longer nén prester ner tvang vp irtha sa.

Dela tonómath Hellénja, wák!

Finda's Folk shall apply their inventiveness for the collective benefit, that Lyda's Folk its powers and we our wisdom. Then the false priests shall be swept away from Earth. Wr'Alda his spirit shall be honored and called upon allround and everywhere. The Éwa that Wr'Alda laid in our Mood at the commencement will be the only ones being adhered to. There shall be no other masters, nor principals, nor bosses, than those who have been chosen by collective will. Then Frya will rejoice and Earth will bestow her gifts only to the working people. All that shall commence four thousand years after Atland is sunk, and a thousand years later there shall no longer be a priest nor coercion on Earth.

Dela by-named Hel'Lénja, Wák.

"After that shall commence four thousand years after Atland is sunk, and a thousand years later there shall no longer be a **PRIEST** nor **COERCION** on Earth." Man needs to **RISE UP**, rise **ABOVE** religion, be **FREE** from their thoughts. This was a teaching of Jes'Us on how to be **FREE**.



Thus Sounded Frana's Ultimate Will, Pages 124 – 125

Sá lûda Frânas ûtroste wille.

Alle welle Fryas held. An tha nôme Wralda's, fon Frya, and thêre fryhêd grête ik jo, and bidde jo, sahwersa ik falla machte ér ik en folgster nômath hêde, sá bifêl ik jo Tüntja thér Burchfâm is to thêre burch Médéasblik, til hjud dégum (142) is hja tha besta.

Thus sounded Frána's ultimate will:

All good Frya's hail. In the name of Wr'Alda, of Frya, and the Freedom I greet you and pray to you, as soon as I have fallen before I have named a successor, I recommend to you Tüntja, who is BurgFâm on the Burg Médéasblik. To this day (142) is she the best.

Thet heth Gôsa néi léten.

Alle mǎnniska held. Ik nâv néne éremoder binomad thrvchdam ik néne niste, and et is jo béter néne Moder to hâvande as éne hwér vp-i jo navt forléta ne méi. Arge tid is forbi fâren, men thér kvmt en ôthere. Irtha heth hja navt ne bârad and Wralda heth hja navt ne sképen. Hju kvmt ut et ásta ut-a bosma théra presterá wéi. Sá fêlo léd skil hju broda, thát Irtha-t blod algádv navt drinka ne kǎn fon hira vrsléjana bernum.

This bequeathed Gosa:

All people hail. I have not named an HonorMooder because I knew none, and it is better for you to have no Mooder than one on whom you cannot rely. Awful time has sailed by, but another is coming. Earth did not give birth to it and Wr'Alda did not create it. It comes from the east, out of the bosoms of the priests away. So much suffering will it breed, that Earth cannot drink all the blood of her slain children.

Thjustrenesse skil hju in overne gást théra mǎnniska spréda, lik tongar-is wolka oviret svnneljucht. Alom and allerwéikes skil lest and drochten bidryf with fryhêd kámpa and rjucht. Rjucht and fryhêd skilun swika and wi mith tham. Men thesse winst skil hjara vrlas wrochta. Fon thrju wordá skilun vsa áfterkvmande an hjara ljuda and slávona tha bithjutnesse léra. Hja send ména ljavde, fryhêd and rjucht. Thát forma skilun hja glora, áfternéi with thjustrenesse kámpa, alont et hel and klár in hjawlikes hirt and holle wárth. Thán skil tvang fon irtha fágad wertha, lik tongarswolka thrvch stornewind, and alle drochten bidryv ne skil thér ájen nawet navt ne formûga.

Gôsa.

Darkness it shall spread over the minds of the people, like thunder its clouds over the sunlight. Allround and everywhere Ruse and Drochten-business shall combat with Freedom and Right. Right and Freedom will succumb and we with them. But this winning will wrought its loss. Of three words our descendants shall teach to their folks and slaves the bedietness (meaning). These are Collective Love, Freedom and Right. At first they shall glow, then battle with Darkness, until it becomes bright and clear in everyone's heart and head. Then Coercion shall be swept from Earth, like thunderclouds by stormwind, and all Drochten-business shall be unable to do anything against it.

Gosa.

Thet skrift fon Koneréd.

(143) Min éthla hávon in áfter thit bok skrèven. Thit wil ik boppa ella dva, vmbe thát er in min stát nén burch ovir is, hwérin tha bértneša vp skrèven wrde lik to fāra. Min nōme is Koneréd, min tát-his nōme was Fréthorik, min mem his nōme Wiljow. After tát his dād ben ik to sina folgar kéren, and tha-k fiftich jér tálde kās men mij to vrste grévetmān. Min tát heth skrèven ho tha Linda-wrda and tha Ljudgárdne vrdilgen send. Lindahēm is jeta wēi, tha Linda-wrda far en dēl, tha northlikka Ljudgárdne send thrvch thene salta sé bidelvcn. That brūwsende hef slikt an tha hringdik thére burch. Lik tát melth heth, sá send tha háva.lása människa to gvngen and hávon hūskes bvwad binna tha hringdik théra burch. Thérvmbe is thát rōddēl nw Ljudwerd hēten. Tha stjurar segath Ljvwrđ, men thát is wansprēke.

The writing of Koneréd.

(143) My ancestors have, after each other, written in this book. This I want to do above all else, because there is no Burg left in my state in which events are written down like before. My name is Koneréd, my dad's name was Fréthorik, my mom's name was Wil Jow. After dad's death I was chosen his successor, and since I counted fifty years one chose me to be chief Grévetman. My dad has written how the Linda-Wards and the Ljud'Gárda have been destroyed. Linda'Heim is still gone, the Linda-Wards partially. The northern Ljud'Gárda have been buried by the salty sea. The roaring waves are licking at the ring-dike of the Burg. Like dad has reported, so the people without possessions went on and built small houses inside the ring-dike of the Burg. That is why that roundpart is now called Ljud'Werd. The Steersmen say Ljv'Wrd, but that is mal-speak (bad-speak).

Bi mina jüged was-t öre lánd, thát bûta tha hringdik léid, al pol and brok. Men Fryas folk is diger and flitich, hja wrdon mod (*mode. Ed.*) ner wirg, thrvchdam hjara dol to tha besta léide. Thrvch sláta to delvane and kádika to mákjane fon tha grvnd thér út-a sláta kém, alsa hávon wi wither en gode hēm bûta tha hringdik, thér thju dānte het fon en hof, thré (144) péla ástwarth, thré péla súdwarth and thré péla wéstwarth méten. Hjud dégum send wi to dvande á-péla to héjande, vmb éne háve to winnande and mith én vmb-ša hringdik to biskirmande. Jef et werk rēd sy, sá skilun wi stjurar utlvka. Bi min jüged stand-et hyr bjüstre om-to, men hjud send tha hūskes al hūša thér an rēja stán. And lck and brck thér mith crmode hir in glupt wéron, send thrvch flit a-buta drēven.

In my youth, the remaining land, which lies outside the ring-dike, was all pool and swamp. But Frya's Folk is steadfast and diligent, they neither get tired nor weary, because their goal leads to the best. By excavating ditches and making quays from the soil that came out of the ditches, thus we have again a good field outside the ring-dike, which has the form of a hoof, three poles eastward, three (144) poles southward and three poles westward measured. Today we are busy driving poles into the ground, to win a harbor and at the same time to protect our ring-dike. When the work is ready we will lure (attract) Steersmen. In my youth it all stood in a sad state, but today the small houses are already houses standing in rows. And Leaks and Lacks that had slipped in here with Poverty, have been driven out by Diligence.

Fon hir ut méi allera männalik léra, thát Wr.alda vsa Alfoder, al sina skepsela fot, mits thát hja mod halde and mänlik ötherum helpa wille.

From this all people can learn, that Wr'Alda, our AllFooder, foods (feeds) all his creatures, provided that you keep mood (courage) and collectively want to help others.

Nv wil ik vr Friso skriva.

Friso thér al weldich wére thrvch sin ljud, wárh ák to vrste gréve kéren thrvch Staverens ommelandar. Hi spot mith vsa wisa fon lánd-wér ánd sékámpa, thérvmbé heth-er en skol stift hwér in tha knápa fjuchta léra néi Krékalandar wysa. Thán ik láv thát i thát dén heth vmb thát jongk-folk an sin snór to bindane. Ik háv min brother thér ák hin skikt, tha-s nv thjan jér léden. Hwand tocht ik nv wi néne Moder lónger navt náve, vmbé tha énen ájen tha ôre to biskirmande, ách ik dubbel to wákane thát hi vs nén máster ne wárh.

Now I want to write about Friso.

Friso, who was already mighty by his folk, was also chosen to chief Gréve by Stavern's surrounding inhabitants. He mocked our way of land-defense and sea-combatting, therefore he founded a school in which the fellows learn fighting after Krékalander manner. But I believe he did that to tie that young Folk to his mustache. I have sent my brother there also, which is now ten years ago. Because, thought I, now we no longer have a Mooder, to protect the one from the other, I ought to be doubly watchful that he does not become our master.

(145) Gosa neth vs néne folgstere nômeth, thér vr nil ik nén ordél ne fella, men thér send jeta alda árg thenkande mánniska, thér méne thát hju-t thér-vr mith Friso énis wrden is. Thá Gosa fallen was, thá wildon tha ljud fon alle wrda éne ôthere Moder kjasá. Men Friso thér to dvande wére vmb-en rik to fara him selva to mákjane, Friso ne gérde nén réd ner bodon fon Texland.

(145) Gosa has not named us a successor, about that I do not want to pass judgment, but there are still old awful thinking people, who assume that she has agreed with Friso about that. When Gosa had fallen, then the folk of all wards wanted to elect another Mooder. But Friso, who was busy to make a dominion for himself, Friso desired neither counsel nor messengers from TexLand.

As tha bodon théra Landsátum to him kémon, sprek-i ánde kéth. Gosa séid-er was fêrsjande wést ánd wiser as alle gréva étsémne ánd thach néde hju nén ljucht nér klárhéd in thjuse séke ne fvnden, thérvmbé néde hju néne mod hán vmb éne folgstere to kjasane, ánd vmb éne folgstere to kjasane thér tvyvelik wére, thér heth hju bald in sjan, thérvmbé heth hju in hjara útroste wille skréven, thát is jow bétre néne Moder to hávande as éne hwér vpp-i jo selva navt forléta ne méi. Friso héde fül sjan, bi orloch was er vpbrecht, ánd fon tha hrenkum ánd lestum théra Golum ánd forstum héder kreke sa fül léred ánd geth, as-er nédich héde vmbé tha ôra gréva to wéjande hwér hi hjam wilde. Sjan hir ho-r thérmith to gvngen is.

When the messengers from the Land-dwellers came to him he spoke and declared: "Gosa," he said, "had been far-sighted and wiser than all Gréva together, and yet she had found neither light nor clarity in the matter. Therefore, she had not had the mood (courage) to choose a successor, and to choose a successor who was doubtful, she had seen evil in that. Therefore she wrote in her ultimate will, it is better for you not to have a Mooder than one on whom you cannot rely yourselves." Friso has seen much, at war he was brought up, and from the scams and ruses of the Goles and principals he has exactly that much learned and taken, as he needed to point the other Gréva where he wanted them. See here how he proceeded with that.

(146) Friso héde hir-ne ôther wif nimth, thju toghater fon Wil-fréthe, bi sin léve was-er vrste Gréva to Staveren wést. Thér bi héder twén svna wnen ánd twa toghatera. Thrvch sin biléid is Kornélja sin jongste toghater mith min brother mant. Kornélja is wan Fryas and mot Kornhélja skréven wrde. Wémód sin aldeste heth er an Kavch bonden. Kavch thér ák bi him to skole gvng is thi svnv fon

Wichhirte thene Gértmanna káning. Men Kavch is ák wan Fryas ánd mot Káp wésa. Men kvade tále hávon hja mar mithbrocht as gode séda. Nw mot ik mith mine skédnese abefta kéra.

(146) Friso had taken another wife here, the daughter of Wil'Fréthe (want'peace). In his lifetime he had been chief Gréva at Stavern. With her he had won two sons and two daughters. Through his policy, Kornélja, his youngest daughter, was manned (married) with my brother. Kornélja is mal-Frya's and must be written Korn'Hélja. Wémód, his eldest, has bound herself to Kavch. Kavch, who also went to his school, is the son of Wich'Hirte, the Gértmen King. But Kavch is also mal-Frya's and must be Káp. But they have brought with them more evil languages than good morals. Now I must return with my history.

Afre gráte flod hwér vr min tát skrèven heth, wéron fêlo Juttar ánd Létne mith ebbe uta Balda jefta kwade sé fored. Bi Kát his gat drévon hja in hjara kána mith ise vppa tha Dénemarka fást ánd thér vp send hja sitten biléwen. Thér néron narne nèn mániska an-t sjocht. Thérvmbe hávon hja thát lánd int, nòi hjara nôme hávon hja thát land Juttarland hénen. Aftéméi kémon wel fêlo Denemarkertobek fon tha hága landum, men thissa setton hjara selva súdliker del. And as tha stjurar tobek kémon thér navt vrgvngen navt néron, gvng thi éna (147) mith tha ôthera nei tha sé jefta é.landum. Thrvch thisse skikking mohton tha Juttar thát land halda, hwér-vppa Wr.alda ra wéjad héde. Tha Sélandar stjurar tham hjara selva mith bláte fisk navt helpa ner néra nilde, ánd thér en árge grins héde an tha Gola, tham gvngon dána tha Phonisjar sképa biráwa.

After the great flood my dad has written about, many Jutters and Letners had drifted with low tide out of the Balda or evil sea. At Kát's-gat they drifted in their canoes with ice stuck on the Denmarks, and on it they remained seated. There were nowhere no people in sight. Therefore, they took that land. After their name they called that land Jutterland. After that many Denmarks did come back from the high lands, but these settled themselves further south. And when the Steersmen came back, who had not perished, one (147) went with the other to the Sea- or É-lands (islands). Through this arrangement the Jutters could keep the land, to which Wr'Alda had pointed them. The Sealander Steersmen, who did not want neither to help themselves nor feed themselves with just fish, and who had a great dislike for the Gols, those then went to rob the Phoenician ships.

An tha súdwesther herne fon Skénland, thér léid Lindasburcht tonômath Lindasnôse, thrvch vsa Apol stift, alsa in thit bok biskrèwen stát. Alle kádthémar ánd ommelandar dána wéron eft Fryas biléven, men thrvch tha lust thère wréke ájen tha Golum ánd ájen tha Káltana folgar gvngon hja mitha Sélandar sáma dvan, men that sáma dva neth nen stek navt ne halden. Hwand tha Sélandar héde fêlo mislika pléga ánd wen.héde ovir nommen fon tha vvla Mágjarum, Fryas folk to-n spot. Forth gvng ek to fara him selva ráwa, thach jef et to pase kém thán stádon hja mènlik ôtherum trvlik by.

In the southwest corner of Schoonland, there lies Linda'sBurg by-named Linda's-Nose, founded by our Apol, as is described in this book. All Quay-dwellers and surrounding inhabitants thereafter had remained echte Frya's, but through the lust of their revenge against the Gols and against the Káltana-followers they joined forces with the Sealanders. But that doing together did not hold, because the Sealanders had taken over many nauseous customs and habits from the foul Mágjars, Frya's Folk to mockery. Subsequently, each went robbing for himself, but when it suited them then they collectively stood by each other faithfully.

Thach to tha lesta bijondon tha Sélandar brek to kréjande an goda sképa. Hjara skipmákar wéron omkvmen ánd hjara walda wéron mith grvnd ánd al fon-t land of fáged. (148) Nv kémon thér vnwarlingen thry sképa by tha ringdik fon vsa burch méra. Thrvch tha inbréka vsra landum wéron hja vrðvaled ánd tha Flímvdá misfaren. Thi kápmon thér mith gvngen was, wíde fon vs nya sképa

hà, thérto hédon hja mithbrocht allerléja kestlika wéra, thér hja ráwed hédon fon tha Káltanarlandum ànd fon tha Phonisjar sképum. Néidam wy selva néne sképa navt n-éde, jéf ik hjam flingka horsa ànd fjvwer wépende rinbodon mith nei Friso. Hwand to Stáveren ànd allingen thát Aldergá thér wrdon tha besta wér.sképa maked fon herde éken wod thér nimmerthe nèn rot an ne kvmt.

However at last, the Sealanders began to have a lack in good ships. Their shipmakers had perished and their forests had been swept away from the land with soil and all. (148) Now unexpectedly three ships came to moor at the ring-dike of our Burg. Due to the breaches of our lands, they had gotten lost and missailed the FliMouth. The merchant, who had gone with them, wanted to have new ships from us. For this he had brought with him all kinds of expensive wares, which he had robbed from the Káltaner-lands and from the Phoenician ships. Since we had no ships of our own, I gave him hefty horses and four armed ryn-messengers with him to Friso. Because at Stavern and along the Alderga there the best defence-ships were made of hard oak where no rot ever gets at.

Thahwila tha sékampar by my byde, wéron svme Juttar néi Texland fären ànd dáná wéron hja néi Friso wésen. Tha Sélandar hédon felo fon hjara storeste knápum ráwed, thi moston vppa hjara benka roja, ànd fon hjara storeste toghtera vmb thér by bern to téjande. Tha stora Juttar ne mohton et navt to wérane, thrvchdam hja néne gode wépne navt néde. Thá hja hjara léth telad héde ànd thérvr félo wordon wixlad wéron, fréje Friso to tha lesta jef hja néne gode have in hjara gá navt n-éde. O-jes, (149) anderon hja, éne besta én, éne thrvch Wr.alda sképen. Hju is net krek lik jow bjarkruk thér, hira hals is eng, thá in hira balg kánnath wel thvsanda gráte kána lidsa, men wi návath néna burch ner burchwépne, vmbe tha ráwsképa thér ut to haldane.

While the Seacombatants stayed with me, some Jutters had sailed to TexLand and after that they had been to Friso. The Sealanders had robbed many of their sturdiest fellows, who had to row on their benches, and of their sturdiest daughters to thereby produce children. The sturdy Jutters could not ward it off, because they did not have good weapons. When they had told their suffering and many words had been exchanged about it, Friso asked at last if they had no good harbor in their area. "Oh yes," (149) they answered, "a best one, one created by Wr'Alda, she is like your beer pitcher there, her neck is narrow, but in her belly can easily lay thousands of great canoes, but we have neither Burg nor Burgweapons, to keep the rob-ships out of there."

Thàn mosten jow gynst mákja séide Friso. God réden anderon tha Juttar, men wi n-ávath néne ambachtisljud ner bv.w.ark, wi alle send fiskar ànd juttar. Tha ora send vrdrvnken jefta néi tha hága landum fljucht. Midlar hwila hja thus kálta, kémon mina bodon mitha Sélandar héra et sina hove. Hir most nw letta ho Friso alle to bidobbe wiste to nocht fon béde partja ànd to báte fon sin ajn dol. Tha Sélandar séider to, hja skoldon jérlikes fiftech sképa háve, néi fästa métum ànd néi fästa jeldum, to hréd mith ysere kédne ànd kránbogum ànd mith fvlle tjuch alsa far wérsképa hof ànd nédlik sy, men tha Juttar skoldon hja thàn mith fréthe léta, ànd all-et folk thát to Fryasbern héred. Já hi wilde mar dva, hi wilde al vsa sékampar utnéda thát hja skolde mith fjuchta ànd ráwa.

"Then you should make one of those," Friso said. "Good reasoned," answered the Jutters, "but we have no craftsfolk nor construction tools. All of us are fishermen and jutters. The others are either drowned or fled to the high lands." While he was declaring that, my messengers came with the Sealander Nobles at his court. Here you must now take heed how Friso knew to burry (overwhelm) all to the satisfaction of both parties and to the gain of his own goal. The Sealanders he promised: They would have fifty ships yearly, according to fixed size and to fixed funds, equipped with iron chains and crossbows and with full rigging, thus for defender-ships needy and necessary. But the Jutters should then let them with peace, and all the Folk who belonged to Frya's children. Yes, he wanted to do more, he wanted to invite all our Seacombatants that they should fight and rob with them.

So you can see during Friso's time, how much the Fryan's morals have been corrupted. Where before, they would only attack others if attacked upon, now they would fight and rob for self gain. The age of the Vikings had begun.

Thá tha Sélandar wéi brit (150) wéron, thá lét er fjuwertich alda sképa to laja mith burchwépne, wod, hir.baken stén, timberljud, mirtseléra and sméda vmbe thér mith burga to bwande. Witto, that is witte sin svn, sand hi mith vmb to to sjanande. Hwat thér al fâr fallen is, n-is my navt ni meld, men sa fûl is mi bâr wrden, an byde sida thêre haves mvde is éne withburch bwed, thér in is folk léid that Friso uta Saxanamarka tách. Witto heth Sjuchthirte bifréjad and to sin wiv nomen. Wil.him alsa héte hira tat, hi was vreste Aldermàn théra Juttar, that is vrste Grévetman jefta Gréve. Wil.him is kirt after sturven and Witto is in sin stéd koren.

When the Sealanders had brit away (150), then he had forty old ships loaded with Burgweapons, wood, here baked stone, carpenters, masons and blacksmiths in order to build Burgten with that. Witto, that is white one, his son, he sent along to supervise. What exactly has occurred there, has not been reported to me, but so much has become apparent to me, on both sides of the harbor-mouth a WithBurg was built, in it Folk is laid that Friso took from the Saxanamarks. Witto has courted Sjucht'Hirte and taken her as his wife. Wil'Him, thus was her dad's name, he was chief Alderman of the Jutters, that is chief Grévetman or Gréve. Wil'Him died shortly afterwards and Witto was chosen in his place.



How Friso Did Further, Pages 130 – 132

Ho Friso forther déde.

Fon sin érosta wif héder twén sviaringa bihaldá, thér sér klok wéron. Hetto, that is hété, thene jongste skikt er as senda boda néi Kattaburch thát djap inna Saxanamarka léid. Hi héde fon Friso mith kréjen sjugon horsa buta sin ajn, to léden mith kestlika sékum, thrvch tha sékämpar ráwed. Bi jahweder hors wéron twén jonga sékämpar and twén jonga hrutar mith rika kládarum kláth and jeld in hiara būdar. Évin as er Hetto (151) néi Kattaburch skikte, skikter Bruno, thát is brúne, thene ôthera svjaring néi Mannagårda wrda, Mannagårda wrda is fár in thit bok Mannagårda forda skréven, men thát is misdén.

How Friso did further.

From his first wife he had retained two brothers-in-law, who were very clever. Hetto, that is hot-one, the youngest, he sent as sent-messenger to KattaBurg which lies deep in the Saxanamarks. He had received with him from Friso: Seven horses besides his own, loaded with expensive things robbed by the Seacombatants. With each horse were two young Seacombatants and two young riders dressed with rich clothes and money in their pouches. Just as he was sending Hetto (151) to KattaBurg, he sent Bruno, that is brown-one, the other brother-in-law, to Manna'Gårda wards. Manna' Gårda wards was written earlier in this book Manna' Gårda'Forda, but that is mis-done.

Alle rikdoma thér hja mith hede wrdon néi omstand wéi skánt an tha forsta and forstene and an tha utforkérne mangértne. Kémon thá sine knapa vppa thére méid vmbe thér mith et jongkfolk to dônsjane, sa léton hja kvra mith krúdkok kvma and bèrgum jeftha tonnum fon tha besta bjær. After thissa bodon lét-er immer jongkfolk over tha Saxanamarka fára, thér alle jeld inna budar héde and alle méida jeftha skénkadjá mith brohton, and vppa thére méid téradon hja alon vnkvmmerlik wéi.

All the riches they had with them were given away, according to circumstance, to the principals and female principals and the chosen girls. Did his fellows come there at a tavern (lit. pouring) in order to dance there with the young Folk, then they let baskets of spice-cake come and kegs or barrels of the best beer. After these messengers he always let young people travel over the Saxanamarks, who had all the money in their pouches and all brought give-aways (lit. pourings) or gifts with them, and in these taverns they then wined and dined unconcernedly away.

Jef-t nv bérde thát tha Saxana knápa thér nydich néi utságon, thàn lakton hja godlik and séidon, aste thvrath thene ména fyand to bikämpane, sá kánst thin bréid jet fül riker méida ján and jet forstelik téra. Al béda sviaringa fon Friso send bostigjad mith toghaterum théra romriksta forstum, and áfternéi kémon tha Saxana knápa and mangértne by élle keddum néi thát Flimar del.

Now if it happened that the Saxana fellows looked jealous at it, they laughed friendly and said: "If you dare to battle the collective enemy, you can give your bride even much richer gifts and living even more principal-like (regally)". Both of Friso's brothers-in-law are married with daughters of the most illustrious principals, and after that the Saxana fellows and girls descended to the FlíLake in whole herds.

Tha burchfámna and tha alda fámna thér jeta fon hjar ére gráthéd (152) wiste, nygadon navt vr néi Frisos bedriv, thérvmbe ne kéthon hja nén god fon him. Men Friso snöder as hja, lét ra snaka. Men tha jonga fámna spönd-er mith goldne fingrum an sina sék. Hja séidon alomme wy návath longer nén Moder már, men thát kvmth dána thát wi jéroch send. Jvd past vs ne káning, til thju wi vsa landa wither winna, thér tha Modera vrléren háve thrvch hjara vndigerhéd.

The BurgFámna and the old Fámna who still knew of their former greatness (152), did not incline to Friso's business, therefore they declared no good of him. But Friso, more savvy than them, let them chat. But the young Fámna he spun with golden fingers to his case. They said everywhere: "We no longer have a Mooder, but that is because we are adults. Now befits us a King, so that we can win our lands again, which the Mooders have lost by their un-steadfastness."

Forth kéthon hja, alrek Fryasbern is frydom jéven, sin stem héra to létane bi fara thér bisloten wárrh bi t kjasá éne forste, men ast alsa wyd kvma machte thát i jo wither ne káning kjasá, sá wil ik ák min méne segse. Néi al hwat ik skoja méi, sá is Friso thér to thrvch Wr.alda kéren, hwand hi heth im wonderlik hir hinne wéiad. Friso wét tha hrenka théra Golum, hwam his tále hi sprékt, hi kán thus ájen hjara lestum wáka. Thàn is thér jeta awet to skojannde, hok Gréva skolde mán to káning kjasá svnder that tha óra thér nidich vr wéron. Al dulkera tálum wárrh thrvch tha jonga fámnn kethen.

They further stated: "All Frya's children are given freedom to let his voice be heard before a decision is made when choosing a principal. But if it can come so wide (far) that you again choose a King, so I want also to say my opinion. After all that I can consider, so Friso is the one chosen by Wr'Alda, for he has miraculously guided him here. Friso knows the scams of the Gols, whose language he speaks. He can thus watch against their ruses. Then there is something else to consider there, which Gréva should one choose as King without that the others will become angry over that?" All such languages were declared by the young Fámna.

Men tha alde fámna afskén fé an tal, tapadon hjara rédne ut en ôthera bàrg. Hja kéthon allerwéikes and to alla mannalik: Friso, kéthon hja, dvath sá tha spinna (153) dvan, thes nachtis spónth-i netta néi alle sidum and thes déis vrskalkth-i thér sina vn.áfter.tochtlika frjunda in. Friso séith that-er néne pretera ner poppa forsta lyde ne méi, men ik seg, hi ne méi nimman lyda as him selva. Thérvmbe nil hi navt ne dája thát thju burch Stavia wither vp héjath warth. Thérvmbe wil hi néne Moder wér há. Jud is Friso jow réd jévar, men morne wil hi jow káning wertha, til thju hi over jo alle rjuchta méi.

But the old Fámna, though few in number, tapped their reasonings from another keg. They declared everywhere and to all people: "Friso," they declared, "does as the spiders (153) do. By night he spins nets on all sides and by day he gobbles his unsuspecting friends in them. Friso said that he cannot suffer neither priests nor puppet-principals, but I say, he cannot suffer anyone but

himself. Therefore he will not tolerate the Burg Stavia to be restored again. Therefore, he does not want to have a Mooder again. Today Friso is your counselor, but tomorrow he wants to become your King, so that he can righten over you all."

Inna bosm thes folk-is antstondon nw twa partyja. Tha alda and arma wildon wither ene Moder há, men thát jongkfolk, thát fvl strédlust wére wilde ne tát jeftha kàning há. Tha érosta héton hjara selva moder his svna and tha ôthera héton hjara selva tát his svna, men tha Moder his svna ne wrde wrde navt ni meld, hwand thrvchdam thér félo sképa máked wrde, was thér ovirflod to fára skipmákar, sméda, sylmákar, répmákar and to fára alle ôra ambachtisljud. Thér to boppa brochtan tha sékàmpar allerléja syrhéda mith. Thér fon hédon tha wiva nocht, tha fámna nocht, tha mangértne nocht, and thérof hédon al hjara mégum nocht and al hjara frjundum and áthum.

In the bosom of the Folk now arose two parties. The old and the poor wanted to have a Mooder again, but that young-Folk, who were full of battle-lust, wanted to have a dad or King. The former called themselves 'Mooder's sons' and the others called themselves 'dad's sons,' but the 'Mooder's sons' were not noticed, for because many ships were made, there was abundance for shipmakers, blacksmiths, sailmakers, rope-makers and for all other craftsfolk. On top of that, the Seacombatants brought all kinds of jewelry with them. Of that the wives had enough, the Fámna had enough, the girls had enough, and of that all their relatives had enough, and all their friends and allies.

Tha Friso bi fjuwertich jér et (154) Stáveren hushalden héde sturf-er. Thrvch sin bijelda héde-r félo státa wither to manlik ôtherum brocht, thach jef wi thér thrvch béter wrde thvr ik navt bijechta. Fon alle Gréva thér bifára him wéron n-as thér nimman sá bifámed lik Friso wést. Tha sá as-k ér séide, tha jonge fámna kéthon sina love, thahwila tha alda fámna ella dédon vmb-im to achtjane and hátlik to mákjane bi alle mánniska. Nw ne machton tha alda fámna him thér mitha wel navt ne stóra in sina bijeldinga, men hja hávon mith hjara bára thach alsa fül utrjucht thát-er sturven is svnder thát er kàning wére.

When Friso had held house at (154) Stavern for nearly forty years he died. By his holding together he had brought many states closer together again, but whether we thereby became better I dare not to validate. Of all the Gréva who were before him there was none so famed like Friso had been. But, as I said before, the young Fámna declared his praise, while the old Fámna did everything to despise him and make him hated by all people. Now with that the old Fámna could not disturb him in his holding together, but with their complaining they have achieved so much that he died without being King.

Now I Want to Write About Adel, His Son, Pages 133 – 135

Nw wil ik skriwa vr A.del sin svnv.

Friso thér vsa skidnese léred héde ut-et bok théra Adellinga, héde ella dén vmbe hjara frjundskip to winnande. Sin éroste svnv thér hi hir won by Swét.hirte sin wif, heth-er bistonda A.del héten. And afskén hi kàmpade mith alle sin weld, vmbe néne burga to forstálane ner wither vp to bvwande, thach sand hi A.del néi thére burch et Texland til thju hi diger bi diger kvd wertha machta, mith ella hwat to vsa éwa, tále and sedum héreth.

Now I want to write about A'Del, his son.

Friso, who had learned our histories from the book of the Adellings, had done everything to win their friendship. His first son, whom he won here from Swét'Hirte, his wife, he instantly called A'Del. And although he combated with all his might to neither restore nor rebuild Burgten, yet he sent A'Del to the Burg at TexLand so that he steadily could become acquainted with everything that belongs to our Éwa, language and morals.

Tha Adel twintich jér tálde lét Friso (155) him to sin ajn skol kvma, and as er thér utlédred was, lét-er him thrvch ovir alle státa fára. Adel was-ne minlika skalk, bi sin fára heth-er fêlo átha wnen. Dána is-t kvmen thát et folk him Atha-rik héten heth, awet hwat him áfternéi sa wel to pase kém, hwand as sin tát fallen was, bilév er in sin stéd svnder that er vr-et kjasa éner ôthera Gréva spréka kém.

When A'Del counted twenty years, Friso (155) let him come to his own school, and when he had finished learning there, he let him travel over all the states. A'Del was an amicable chap. During his travels he had won many allies. That is why it came to be that the Folk called him Atha-rich (ally-rich). Which served him so well afterwards, because when his dad had fallen, he remained in his place, without there being any talk about choosing another Gréva.

Thahwila Adel to Texland inna lére wére, was thér tefta en élle ljavve fám in vpper burch. Hju kém fonut tha Saxanamarkum wéi, fonut ére (*thére. Ed.*) státha thér is kéthen Svôba.land thér thrvch wárrh hju to Texland Svôbene héten, afskén hjra nôme Ifkja wére. Adel héde hja ljaf kréjen and hju héde Adel ljaf, men sin tát béd-im hi skolde jet wachtja. Adel was hérich, men alsa ring sin tát fallen was and hi séten, sand hi bistonda bodon nei Berth-holda hira tát hin, as-er sine toghter to wif háva machte. Bert.holda wérne forste fon vnforbastere séd, hi héde Ifkja néi Texland inna lére svnden inner hápe that hja énis to burchfám kére wrde skolde in sine ajn land.

While A'Del was learning at TexLand, there was also a very lovely Fám on the Burg. She came away from the Saxanamarks, from the state which is named SvôbaLand, therefore at TexLand she was named Svôbene, although her name was Ifkja. A'Del had fallen in love with her and she loved A'Del, but his dad prayed him he should still wait. A'Del was obedient, but as soon as his dad had fallen and he was setteld, he instantly sent messengers to Berth'Holda, her dad, if he could have his daughter for a wife. Berth'Holda was a principal of un-bastardized seed. He had sent Ifkja to TexLand learning in the hope that one day she would be chosen BurgFám in his own land.

Thach hi héde hjara béder gérté kánna léred, thérvmbe gvng-er to and jef hjam sina séjen. Ifkja wérne (156) kante Fryas. Far sa fére ik hja háv kánna léred, heth hju alôn wrocht and wrot til thju Fryasbern wither kvma machte vndera selva éwa and vnder énen bôn. Vmbe tha mánniska vppa hira syd to kréjande, was hju mith hira frjudelf fon of hira tát thrvch alle Saxanamarka fáren and forth néi Gértmánnja. Gértmánnja alsa hédon tha Gértmánnja hjara stát héten, thér hja thrvch Gosa hira bijeldinga kréjen héde. Dána gvngen hja nei tha Dénemarka.

However, he got to know their mutual desire, therefore he conceded and gave them his blessing. Ifkja was a (156) edgy (sharp) Frya's. As far as I got to know her, she always wroughted and rooted until the Frya's children could come again under the same Éwa and under one bond. In order to get the people on her side, she had travelled, with her beloved, from her dad through all the Saxanamarks and further to Gért'Mánnja. Gért'Mánnja thus the Gért-men had named their state, which they had received through Gosa her holding together. After that they went to the Denmarks.

Fon tha Dénemarka gvngon hja skyp nei Texland. Fon Texland gvngon hja nei Westfliland en sa allingen tha sé nei Walhallagára hin. Fon Walhallagára brúdon hja allingen théra súder Hrénun alont hja mith gráta frése boppa thére Réne bi tha Marsáta kémon hwérfon vsa Apollánja skréven heth. Tha hja théer en stút wést héde, gvngon hja wither néi tha delta. As hja nw en tid lóng néi tha delta offären wéron alont hja inna strék fon thére alda burch Aken kémon, sind théer vnwarlinga fjuwer skalka morth and naked uteklát. Hja wéron en lith áfteran kvmen.

From the Denmark they went by ship to TexLand. From TexLand they went to West Fliland and so along the sea to Wal'Halla'Gara. From Wal'Halla'Gara they went along the southern-Reines until they came with great fear above the Reine at the Lake-dwellers, of which our Apol'Lanja has written. When they had been there a while, they went again to the delta. Now when they had traveled to the delta for long time, until they came in the region of the old Burg Aken, there four chaps were unexpectedly murdered and stripped naked. They had come a little behind.

Min brother théer vral by was héde hja often vrbéden, thach hja néde navt ne héred. Tha bōnar (157) théer thát dén héde wéron Twisklándar théer juddéga drist wéi ovira Hréna kvma to morda and to ráwande. Tha Twisklándar thát sind bannane ánd wéi britne Fryasbern, men hjara wiva hávath hja fon tha Tartarum ráwet. Tha Tartara is en brún Findas folk, althus héten thrvchdam hja alle folka to strida uttarta. Hja send al hrutar ánd ráwar. Théer fon send tha Twisklándar alsa blod thorstich wrden.

My brother, who was present by everything, had often forbidden them, yet they had not listened. The evil-doers (157) who had done it were Twisklanders who today come boldly over the Reines, to murder and to rob. The Twisklanders that are banned and brit-away Frya's children, but their wives they have robbed from the Tartars. The Tartars are a brown Finda's Folk, so called because they goad (tart) all Folks to battle. They are all riders and robbers. From that, the Twisklanders have become so bloodthirsty.

"The Tartars are a brown Finda folk." Yes, it was commonly known that Tartars, Tartarians, were synonymous with Mongolians. The TARTARS did NOT have a great empire that expanded over Europe and they most definitely didn't build the beautiful architecture in Europe- THAT was done by the Fryans- the builder race.



Tha Twisklándar tham thju árgnise dén héde, héton hjara selva Fria jeftha Franka. Ther wéron séide min brother ráda bruna ánd wita mong. Thére thér rád jeftha brun wéron biton hjara hére mith sjalkwéter wit. Néidam hjara ónthlita thér brun by wér, alsa wrdon hjara thesto lédlíker thér thrvch. Évin as Apollánja biskojadon hjara álternéi Lydasburch ánd et Aldergá. Dána tágon hju in over Stáverens wrde by hjara ljuvena. Alsa minlik hédon hjara selva anstáled that tha mánnska ra allerwéikes halda wilde. Thér mōnatha forther sand Adel bodon néi alle áthum thér hi biwnnen héde ánd lét tham bidda, hjara skoldon inna Minna mōnath lichta ljuvena to him senda.

The Twisklanders who had done the annoyances called themselves Fria or Franks. There were, my brother said, red, brown and white among them. Those who were red or brown bit (decolorized) their hair with chalkwater white. Now that their faces were brown with it, thus they became all the uglier thereby. Just as Apollánja they went afterwards sight-seeing Lyda's Burg and the Alderga. Then they went around over Stavern's ward among their folks. So amiable had they set themselves up that the people everywhere wanted to keep them. Three months on, Adel sent messengers to all the allies he had won and let them pray they should send enlightened folks to him in the Minna Month.

At least 2 pages are missing.

sin wif séid er thér fám (158) wést héde to Texlánd, héde dána en ovirskrift kréjen. To Texland warthat jeta fêlo skrifta fvnnden, thér navt in-t bok théra Adelinga vrskréven send. Fon thissa skriftum héde Gosa én bi hira utroste wille léid, thér thrvch tha aldeste fám Albéthe avbér mákt wertha most, alsa ringen Friso fallen was.

His wife, he said, who had been Fám (158) at TexLand, had afterwards received a transcript. At TexLand many more writings had been found, which had not been transcribed into the book of the Adelling. Of these writings, Gosa had laid down one by her ultimate will, which was to be made public by the eldest Fám Albéthe, as soon as Friso had fallen.

Here is the Writing with Gosa's Counsel, Pages 136 – 137

Hyr is that skrift mith Gosas réd.

Tha Wralda bern jéf an tha modera fon thát mánnskelik slachte, thá léid er éne tále in aller tonga ánd vp aller lippa. Thjus méide héde Wralda an tha mánnska jéven, til thju hjara mánlikōthera thér mith machte kánbér mákja, hwat mán formyde mot ánd hwat mán bijagja mot vmbe sélighéd to findane ánd sélighéd to haldane in al évghéd.

Here is the writing with Gosa's counsel.

When WrAlda gave children to the Mooders of the human sort (mankind), he laid one language in all the tongues and on everyone's lips. This gift WrAlda gave to the people, so that they can make known to each other with that, what one must avoid and what one must hunt for (pursue) in order to find Sélichness and to keep Sélichness in all eternity.

Wralda is wis and god and al farsjande. Néidam er nw wist, thát luk and sélighéd fon irtha flya mot, jef boshéd düged bidroga méi, alsa heth er an thju tál éne rjuchtférdige ajendomlikhéd fäst bonden. Thjus ajendomlikhéd is thér an légen, thát män thér mith nén léjen sége, ner bidroglika worda spréka ne méi svnder stem léth noch svnder skámrád, thrvch hvam män tha bosa (159) fon hirte bistonda vrkánna méi. Néidam vsa tále thus to luk and to sélighéd wéjath, and thus mith wákt ájen tha bosa nygonga, thérvmbe is hju mith alle rjucht godis tále héten, and alle tha jéna hvam hja an ére halda hávath thér gômé fon.

Wr'Alda is wise and good and all foreseeing. Because he now knew, that Luck (happiness) and Sélichness must flee from Earth, when Evilness can deceive Virtue, thus he has tied to that language a righteous ownershipness (attribute). This ownershipness lies in the fact that with it one cannot tell lies nor speak deceptive words, without voice-suffering (stammering/ stuttering) nor without becoming red for shame, by which one can recognize the evil (159) of heart instantly. Because our language thus leads to Luck(happiness) and to Sélichness, and thus watches along against evil inclinations, therefore it is with all right (rightfully) named Good's Language, and all those who keep it in honor have profit from it.

Tha hwat is bérth.

Alsa ring thér mong vsa halfsusterum and halfbrotharum bidrogar vpkémon, tham hjara selva fori godis skalkum utjavon, alsa ring is thát owers wrden. Tha bidroglika prestera and tha wrang wréja forsta thér immer sémin héladon, wildon néi wilkér léva and buta god-is éwa dvan. In hjara tsjod.is.héd send hja to gvngen and hávon ôthera tála forsvnnen, til thju hja hémlík machte spréka in ájenwártha fon alrek ôtherum, vr alle bosa thinga and vr alle vnvérthlika thinga svnder thát stemléth hjam vrréda mocht nach skámrád hjara gelát vrderva.

But what has happened?

As soon as deceptors arose among our half-sisters and half-brothers, who presented themselves as Good his skalks (thinkers), so quickly that changed. The deceitful priests and the bitter-cruel principals who always held together, wanted to live at will and do without Good's Éwa. In their jodishness⁷ (insidiousness) they went on and have made up other languages, so that they could speak secretly in the presence of all others, about all evil things and about all unworthy things, without that voice-suffering could betray them, nor red for shame could mess up their face.

⁷ Tsjod, later tjod is not an ood-word. Jo = ie in Dutch. So these should have become in Dutch Tsied or tied. However, it is 'wrongly' modernized to joed/jode (German: jude, Eng: jew). See Annex 4 for more info.

Men hwat is thérut bern.

Évin blyd as-t séd théra goda krūdum fon vnder ne grvnd ut vntkémth, thát avbér séjed is thrvch goda ljuda by helle déi, éven blyd brengh tyd tha skádlíka krūda an-t ljucht, thér séjed send thrvch bosa ljuda in-t forborgne ánd by thjustrenesse.

(160) Tha lodderiga mangertne ánd tha vnmánlika knápa thér mitha vvla presterum ánd forstum horadon vntlvkadon tha nya tála an hjara bola, thérwisa send hja forth kvmen émong tha folkrum, til thju hja god-is tále glád vrjetten háve.

But what is born out of this?

Just as happy as the seed of good herbs germinate from out of the ground, sown publicly by good folks by bright day, just as happy does time bring to light the harmful herbs that are sown by evil folks in hiding and by darkness.

(160) The degenerate girls and the unmanly fellows who fornicated with the foul priests and principals unlocked the new languages in their lovers. In this way they spread among the Folks, until they have completely forgotten Good's Language.

Wilst nw wéta hwat thér of wrden is.

Nv stemléth ner gelát hjara bosa tochtá navt longer mar vrrédon, nv is düged fon ut hjara midden wéken, wisdom is folgth ánd frydom is mith gvngen, éndracht is sok rákt ánd twispalt heth sin stéd innommen, ljafde is fljucht ánd hordom sith mith nyd an téfel, ánd thér ér rjuchtférdichhéd welde, welth nv thát swérd. Alle send slávona wrden, tha ljuda fon hjara héra. (*Ánd tha héra. Ed.*) fon nyd, bosa lusta ánd bigyrlikhéd.

Now do you want to know what became of that?

Now voice-suffering nor face no longer betrays their evil thoughts, now Virtue has departed from their midst, Wisdom has followed and Freedom has gone with them. Unity got lost and Discord has taken its place. Love has fled and Whoredom sits with Envy at the table, and where first Rightousness ruled, rules now the Sword. All have become slaves, the folks of their Nobles and the Nobles of envy, evil lusts and greed.

Héde hja nvmár éne tále forsvnnen, möglik was-t thán jet en lith god gvngen. Men hja hávon alsa félo tála utfonden as thér státa send. Thérthrvch méi thát éne folk thát öre folk évin min forstán as thju kv thene hvnd ánd thi wolf thát skép. Thit mögath tha stjarar bitjuga.

Now if only they had made up one language, possibly things would still have gone a little good (somewhat well). But they have invented as many languages as there are states. Because of that, the one Folk can understand that other Folk as little as the cow can understand the dog, and the wolf the sheep. The Steersmen can testify to this.

Thach dáná is-t nv wéi kvmen, thát alle slávona folkar mánlikóthara (161) lik öra mánnska biskoja ánd thát hja to straffe hjarar vndigerhéd ánd fon hjara vrmétenhéd, mánlikóthara alsa long biorloge ánd bikampa moton til thju alle vrdilgad send.

However, because of this it has now come that all slave-Folks regard each other (161) like other people, and that they as punishment for their submissiveness and of their temerity, must warring and combating each other for so long until they are all destroyed.

Here is Now My Counsel ~Konered's Advice, Pages 138 – 139

Hyr is nv min r d.

Bist thv alsa gyrich that thu irtha all na erva wilste, alsa achst thv nimmer m re n n  re t le ovir thina w ra ni kvma to l tane as god-is t le,  nd th n achst thv to njodane til thju thin  jn t le fry fon uth meda klinka bilyweth. Wilst thv th t er svme fon Lydas bern  nd fon Findas bern resta, s  dvath stv  vin alsa.

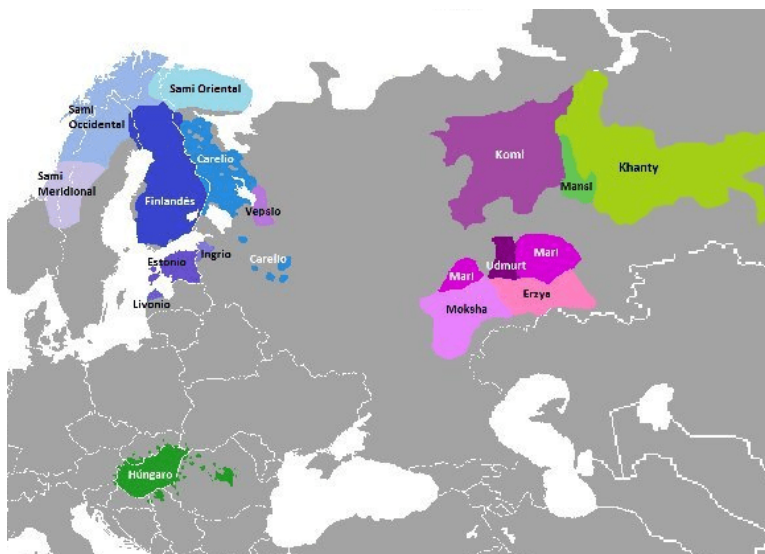
Here is now my counsel:

Are you thus so greedy that you want to inherit Earth alone, then you ought to never again let an other language come over your lips than Good's Language, and then you ought to take care that your own language remains free of exotic sounds. Do you want that some of Lyda's children and of Finda's children rest (remain), then do equally so.

Thju t le th ra Ast Sk nlandar is thr ch tha v la M gjara vr r d; thju t le th ra Kaltana folgar is thr ch tha sm grige Gole vr derven. Nv send wi alsa mild w st vmbe tha witherkvmande Hell na folgar wither in vs midden to n mande, men ik sk m  nd ben s relik ange, th t h a vs mild-sa vrjelda skilun mith vr r ding vsra r ne t le. F l h von wi witherf ren, men fon alle burgum, th r thr ch arge tyd vrhomlath send  nd vr iligad, h th Irtha Fryasburch vnforleth bihalden;  k m i ik th r by melda th t Fryas j ftha god-is t le hir evin vnforleth bihalden is.

The language of the east Schoonlanders is spoiled by the foul M gjars. The language of the K ltana-followers has been degenerated by the smug Gols. Now we have been so mild as to take back into our midst the returning Hel'L nja followers, but I hesitate and am very afraid that they will repay our being mild with the spoiling of our pure Language. Much have we experienced, but of all the Burgten that have been destroyed and exterminated by awful time Earth has preserved Frya'sBurg unharmed. Also I can report in addition that Frya's or Good's Language has equally unharmed been kept here.

"The language of the east Schoonlanders is spoiled by the foul Magjars." The east Schoonlanders would be the Fins of Finland. Their language was spoiled with Ugric, like in Hungary.



"The language of the Kaltana followers has been degenerated by the smug Gols." And we know the followers of Kalta were the Kalts or Celts. So the Celtic language is a degenerate language, NOT Wralda's language.

The Celtic People



Hyr to Texland most mán (162) thus skola stifta, fon alle státum thér et mitha alda sèdum halda, most-et jongk folk hyr hinne senden wrde, áfterdam mochtón théra utléréd wére tha ôra helpa thér to honk vrbéide. Willath tha ôra folkar ysre wéron fon thi sella énd thérvr mith thi spréka ánd thinga, sá moton hja to god-is tále wither kéra. Lérath hja godis tále sá skilun tha worda fry-sá ánd rjucht-há to hjara inkvma, in hjara bréin skilet thán bijina to glimmande ánd to glorande til thju ella to-ne logha warth. Thissa logha skil alle balda forsta vrtéra ánd alle skinfrána ánd smûgriga prestera.

Here at TexLand, therefore, one must found schools. (162) Of all the states that hold on to the old morals, the young-Folk must be sent here. Then those who are learned can help the others spread it at home. Do the other Folks want to buy iron-ware from you and speak to you about it and bargain? Then they must return to Good's Language again. If they learn Good's Language then the words 'Be Free' and 'Have Right' will come to them. In their brain it shall then begin to glimmer and glow, until everything becomes a flame. These flames shall digest all evil principals and all pretend-frána and smug priests.

Tha h inde  nd f r  mande senda.bodon h don nocht fon vr th t skrift, thach th r ne k mon n ne skola. Th  stifte Adel selva skola,  fter him d don tha  ra forsta lik hy. J rl kis gvngon Adel  nd Ifkja tha skola skoja. Fandon hja th n  mong tha inh mar  nd uth mar seliga th r ekkorum frjundskip b radon, s  l ton b de gr te blidskip blika. H don svme seliga ekkorum frjundskip sworn, alsa l ton hja alra mannalik to manlik rum kvma, mith gr te st t l ton hja th n hjara n ma in en bok skriva, thr v  h am th t bok th ra frjundskip h ten,  fter dam warth f rst halden. (163) Al

thissa pl ga wrde d n vmbe tha as vndergana twyga fon Fryas stam wither et s mene to sn rane. Men tha f mna th r Adel  nd Ifkja nydich w ron, s idon that hja-t niwerth  re vr d don as vmb en gode hrop,  nd vmb bi gr dum to weldana in ovir  nis  ther man his st t.

The near and far-living send-messengers took satisfaction in that writing, however, there came no schools. Then A'Del himself founded schools, after him the other principals did like he. Yearly A'Del and Ifkja went to see the schools. When they found among the inhabitants and outhabitants (immigrants) S lichen (soul-ish-ones) who revealed each other's friendship, then both showed great happiness. If some S lichen had sworn friendship to each other, then they let all the people come together. With great status they then let their names be written in a book, named by them 'the book of friendship'. Afterwards, feasting was held. (163) All these customs were done in order to tie the undergoing twigs of Frya's treetrunk together again. But the F mna, who envied A'Del and Ifkja, said that they did it for nothing else than having a good calling, and to gradually rule over another one's state.

So instead of GOD~ Wralda confusing the languages as written in the Magi Bible's story in Genesis 11, of the Tower of Babel, it was the MAGY who confused WRALDA'S language so they could hide their evil schemes.



It is no coincidence that the EU parliament building today is a replica of the original Tower of Babel. By their works we know who rules over us.



Among My Dad His Writings, Pages 140 – 142

By min tát sinra skriftum hæv ik énen bréf funden, skrévin thrvch Ljudgért thene Gértman.

Bihalva svmlíka séka thér min tát alléna jelde, jéf ik hyr thát ôthera to thát besta.

Among my dad his writings, I have found a letter written by Ljud'Gért the Gértman.

Except for some matters that apply to my dad alone, I give here that other to the best ones.

Pang-ab, thát is fyf wátara ánd hwér neffen wi wech kvme, is-ne runstráme fon afsvnderlíka skénhéd, ánd fif wátara hénen vmb thet fjuwer ôra runstrama thrvch sine mvnd in sé floja. Él fere ástwarth is noch ne gráte runstráme thér hélige jeftha frána Gong-ga hénen. Twisk thysum runstrámne is-t lónd théra Hindos. Béda runstráma runath fon tha hága bergum néi tha delta del. Tha berga hwaná se del stráme sind alsa hách thet se to tha himel làja. Thérvmbe wárh-et berchta Himel.lája berchta hénen.

Pang'Ab, which is five waters, and where beside we come from, is a run- (running) stream of exceptional beauty, and named five waters because four other run-streams flow through its mouth into the sea. Very far eastwards is another great run-stream which is named holy or frána Gong'Gá (have gone). Between these run-streams is the land of the Hindos. Both run-streams run down from the high mountains to the delta. The mountains, whence they stream down from, are so high that they lay (lája) up to the heaven (himmel). That is why the mountain-range is called Himel'Lája mountain-range.

The Holy Gong'Ga or Ganges, is not so very holy today. It is a polluted contaminated mess of a river.



"The mountains, whence they stream down from, are so high, that they lay (laya) up to the heaven (Himmel). That is why the mountain-range is called Himalaya mountain-range." Notice Himalaya is a Fryan word, NOT a Finda word. This mountain range was named by the Fryans (Gertmanna) who lived in India.



Vnder tha Hindos ánd öthera ut-a löndum sind welka ljuda mank thér an stílnise by malkorum kvma. Se gelávath thet se vnforbastere (164) bern Findas sind. Se gelávath thet Finda fon ut-et Himmellája berchta bern is, hvaná se mith hjara bern néi tha delta jeftha légte togen is. Welke vnder tham gelávath thet se mith hjara bern vppet skum thér hélige Gongga del gonggen is. Thérvmbe skolde thi runstráme hélige Gongga hêta. Már tha pretera thér ut en ör lönd wech kvma létón thi ljuda vpspéra ánd vrbarna, thérvmbe ne thurvath se far hjara sêk nit öpentlik ut ni kvma.

Among the Hindos and others from the lands are some folks, who come together in silence. They believe that they are un-bastardized (164) children Finda's. They believe that Finda was born from the Himmel'Lája mountain-range. After which she and her children have gone to the delta or emptiness. Some of them believe that she has gone downward with her children on the foam of the holy Gong'Gá. That is why that run-stream would be called holy Gong'Gá. But the priests, who come away from another land, had the folks speared up and burned. Therefore, they do not dare to come out openly for their cause.

In thet lönd sind ölle pretera tjok ánd rik. In hjara chàrka werthat öllerléja drochtenlika byldon fvnden, thér vnder sind fêlo golden mank. Biwesta Pangab thér sind tha Íra jeftha wranga, tha Gedrostne jeftha britne, ánd tha Orjetten (*Vrjetten. Ed.*) jeftha vrjetne. Ól thisa nôma sind-ar thrvch tha nydige pretera jêven, thrvchdam hja fon ar fljuchte, vmb sêda ánd geláv. bi hjara kvmmste hêdon vsa éthla hjara selva ák an tha ástlika ower fon Pangab del set, men vmb théra pretera wille sind se ák néi thér wester ower fâren. Thérthrvch hávon wi tha Íra ánd tha öthera kenna lérth.

In the land, all the priests are fat and rich. In their churches all kinds of drochtenlike statues were found, among them are many golden ones. West of Pang'Ab there are the Íra or bitter-ones, the Gedrostne (runaways) or Britne, and the Vrjetten or forgotten ones. All these names were given to them by the angry priests, because they fled from them because of morals and belief. Upon their arrival, our ancestors had also settled themselves on the eastern shore of Pang'Ab, but because of the priests will they also sailed to the western shore. As a result, we have come to know the Íra and the others.

The Ira (bitter ones) are today known as the Iranians. Notice how Ira is similar to Arya, the Aryans.



Tha Íra ne sind néne Íra már gôda (165) minska thér néna byldon to léta nach ónbidda, ák willath se néna chàrka nach prestar dogá, ànd évin als wi-t frána ljucht fon Fàsta vpholda, évin sá holdon se ôllerwechs fjur in hjara hûsa vp. Kvmth môn efter él westlik, ôlsá kvmth môn by tha Gedrostne. Fon tha Gedrostne. Thisa sind mith ôra folkum bastered ànd sprékath ôlle afsvnderlika tála. Thisa minska sind wérentlik Íra bonar, thér ammer mith hjara horsa vp overa fjelda dwála, thér ammer jágja ànd ráwa ànd thér hjara selva als salt-átha forhéra an tha omhémmande forsta, ther wille hwam se alles nither háwa hwat se biréka müge.

The Íra are not Íra but good (165) people who do not allow statues nor worship them, also they do not want to tolerate neither churches nor priests. And just as we hold up the Frána light of Fàsta, equally they hold up permanent fire in their houses. However, does one come very westwards, thus one arrives at the Gedrostne. Of the Gedrostne: they are bastardized with other Folks and all speak separate languages. These people are truly Íra (bitter) evildoers, who always wander with their horses over the fields, who always hunt and rob and who hire themselves out as soldiers to the surrounding principals, for whose sake they hew down everything they can reach.

Thet lónd twisk Pangab ànd ther Gongga is like flet as Fryaslónd an tha sé, afwixlath mith fjeldum ànd waldum, fruchtbár an alle délum, már thet mach nit vrletta that thér bi hwila thúsanda by thúsanda thrvch hunger biswike. Thisa hongernéde mach thérvmbe nit an Wr.alda nach an Irtha wyten nit wertha, már alléna an tha forsta and pretera. Tha Hindos sind ivin blode (*blóde. Ed.*) ànd forfêred from hjara forstum, als tha hindne from tha wolva sind. Thérvmbe hávon tha Íra ànd ôra ra Hindos hétén, thét hindne bitjóth.

The land between Pang'Ab and the Gong'Gá is as flat as Frya'sLand by the sea, interspersed with fields and forests, fertile in all parts. But that cannot prevent that at times thousands by thousands succumb through hunger. These hunger-emergencies (famines) can therefore not be attributed neither to Wr'Alda nor to Earth, but only to the principals and priests. The Hindos are just as naive and afraid of their principals as the hinds are of the wolves. That is why the Íra and others have called them Hindos, which bediets (means) hinds.

“The Hindoos are just as naïve and afraid of their principles as the hinds are of the wolves. That is why the Ira and others have called them Hindoos, which bediets (means) hinds.” Like the back legs of the sheep.

Már fon hjara blodhéd (*blódhéd. Ed.*) wárh afgrislika misbruk mákth. Kvmat thér fêrhémande kápljud vmb kéren to kápjande, alsa warth alles to jeldum mákth. Thrvch tha pretera ni warth et nit wérth, hwand thi sa noch snoder ànd jyriker als alle forsta to samene, wytath él god, thet al-et jeld endlik in hjara búdar kvmth. Buta ànd bihalva thet tha ljuda thér fül fon hjara forsta lyda, moton hja ák noch fül fon thet fenynige ànd wilde kwik lyda.

(166) But from their naiveté is made atrociously misuse off. When the far-living merchants come to buy corn, so everything is made into money. By the priests it is not being warded off, for they are even more savvy and greedy than all principals together. Knowing very well that all the money in the end comes into their pouches. Beyond and apart from that the folks there suffer a lot from their principals, they must also suffer a lot from the venomous and wild animals.

Thér send store elefante thér by éle keddum hlápa, thér bihwyla éle fjelda kéren vrtrappe and éle thorpa. Thér sind bonte and swarte katta, tigrum hétén, thér sá grát als gráte kalvar sind, thér minsk and djar vrslynne. Búta félo öra wriggum sind thér snáka fon af tha gráte éner wírme öl to tha gráte éner bám. Tha gráteste kennath en éle kv vrslynna, mår tha lythste sind noch frésliker als tham. Se holdon hjara selva twisk blom and fruchta skul vmb tha minska to bigána tham thér of plokja wille. Is môn thér fon byten, sá mot môn stárva, hwand ájen hjara fenyn heth Irtha néna krúda jéven, ólsánaka tha minska hjara selva hävon skildich mákt an afgodie.

There are sturdy elephants who walk in whole herds, there at times trample whole fields of corn and whole villages. There are pied and black cats, named tigers, which are as big as big calves, who devour human and animal. Besides many other wriggings, there are snakes from the size of a worm all to the size of a tree. The biggest ones can devour a whole cow, but the smallest are even more terrible than those. They keep themselves hidden between flowers and fruits to grab the people who want to pick from them. Is one bitten from those? Then one must die, because against their venom Earth has not given any herbs, as long as people have made themselves guilty of idolatry.

Forth sind thér öllerléja slacht fon hách.diska, **nyn.diska** and **a.diska**, öl thisa diska sind yvin als tha snáka (167) fon of ne wyrme til-ne bámstame grát, néi that hja grát jof fréslik sind, sind hjara nôma, thér ik alle nit noma ni ken, tha aldergrátesta á.diska sind al.gáttar hétén, thrvchdam se yvin grúsich bitte an thet rotte kwik, that mith-a stráma fon boppa néi tha delta dryweth as an thet lévande kwik, that se bigána müge.

Furthermore, there are all sorts of high-disses (lizards), nyndisses (*worm lizards*) and a-disses (*amphibians*), all these dissers are, just as the snakes, (167) from a worm to a tree trunk large. After that they are big or terrible, they are named, which I all cannot name. The most largest a-disses have been named all-getters (alligators), because they are just as grubby biting at the decaying animals, which float with the stream from above to the delta, as at the living animals that they can grab.

"All-getters" known as Alligators.



An tha westsyde fon Pangab, wáná wi wech kvme ànd hwer ik bern ben, thér blojath ànd waxath tha selva frúchta ànd nochta as an tha ástsyde. To fāra wrdon er ák tha selva wrigga fonden, már vsa éthla havon alle kril.walda vrbárnath ànd alsá náka áfter et wilde kwik jáged, that ther fē már resta. Kvmth man él westlik fon Pangab, then finth man neffen fette etta ák dorra géstlanda thér vnendlik skina, bihwila ofwixlath mith ljaflika stréka, hwéran thet ág forbonden bilywet. Vnder tha fruchta fon min land sind fēlo slachta mank, thér ik hyr nit fvnden hāv. Vnder allerléja kéren is er ák golden mank, ák goldgēle aple, hwérfon welke sá swét as hūning sind, ànd welka sa wrang as ék.

On the west side of Pang'Ab, after which we come away and where I was born, there bloom and wax the same fruits and nuts as on the east side. In the past, the same wriggings were found. But our ancestors have burned all the undergrowth and hunted the wild animals for so long that few remain. Does one come very westward of Pang'Ab, then one finds besides fat agricultural land also barren ghost-lands that seem infinite, at times interspersed with lovely regions to which the eye remains bonded. Among the fruits of my land are many species amid, which I have not found here. Among all kinds of corn there is also golden amid, also golden-yellow apples, some of which are as sweet as honey, and some as bitter as vinegar.

By vs werthat nochta fonden lik bern-hávēda sá grát, thér sit tsís ànd melok in, werthat se ald sá mákt man ther ôlja fon, fon tha (168) bastum mákt mán táw ànd fon tha kernum mákt mán chelka ànd ôr gerád. Hyr inna walda hāv ik krup ànd stákbéja sjan. By vs sind béibáma als jow lindabáma, hwérfon tha béja fūl swéter ànd thréwára gráter as stákbéja sind. Hwersa tha déga vppa sin olderlōngste sind ànd thju svne fon top skinth, then skinth se linrjucht vppa jow hole del. Is mán then mith sin skip él fēr súdlik faren, ànd mán thes middéis mith sin gelát néi-t ásten kéred, sá skinth svne ájen thine winstere syde lik se ôwers ájen thine fēre syde dvath. Hyrmitha wil ik enda, már after min skrywe skil-et thi licht nog falla, vmb tha léjenaftiga teltjas to mūge skiftane fon tha wara tellinga.

Jow Ljudgért.

With us nuts are found like children's heads so big, there is hardened milk⁸ and milk in them. When they are old, then one makes oil from that. From the (168) bark one makes rope and from the kernels one makes chalices and other utensils. Here in the forests I have seen creeping and stalk berries. With us berry-trees are like your Linden-trees of which the berries are much sweeter and three times larger than stalk-berries. When the days are at their most longest and the sun shines from the top, then it shines down linear-right (straight) on your head. Has one sailed with his ship very far south, and one's face turned east at noon, then the sun shines against your left side, as it would otherwise do against your right side. With this I want to end, but after my writing it will be easy for you to separate the lying tales from the true tales.

Your Ljud'Gért.

“When the days are at their most longest, and the sun shines from the top, then it shines down linear-right (straight) on your head. Has one sailed with his ship very far south, and one's face turned east at noon, then the sun shines against your left-side, as it would otherwise do against your right-side.” So this tells us the sun is traveling along the equator, and if you sail on either side of it between the tropics, you will notice that the sun falls either left-side or right-side, depending on if you are north of the equator or south of the equator. This proves that the sun is local, small, and not a million miles away.



The Writing of Beden, Page 143

Thet skrift fon Béden.

Mine nôrn is Béden, Háchgána his svn. Koneréd min ém is nimmer bostigjath and also bernlås sturven. My heth mân in sin stéd koren. A.del thene thredde kàning fon thjuse nôrne, heth thju kése godkérth, mites ik him as mina màstre bikenna wilde. Buta thåt fvlle erv minre ém heth-er mi en éle plek grvnd jéven thåt an mina erva pàlade, vnder fàrwérde that ik thèrvp skolde mànniska stalla ther sina ljuda nimmerthe skolde

The writing of Béden.

My name is Béden, Hách'Gána his son. Koneréd, my uncle, has never married and thus died childless. One has chosen me in his place. A'Del, the third King of this name, approved the case, provided I would acknowledge him as my master. Apart from the full inheritance of my uncle, he has given me a whole place (piece) of land adjoining my yard, on condition that I would stall thereon people who would never his folks

20 or more pages are missing.

⁸ Tsís: The hard white in the coconut. Hardened milk mentioned here can also be congealed milk. In Friezen it is cheese, but I doubt they called it cheese. Was cheese already invented?

Letter from Rika, the old-Fam, Pages 144 – 146

.... (189) thérvmbe wil ik thet hir-ne stéd forjune.

Bréf fon Rika thju aldfam, vpseid to Staveren by-t jolférste.

.... (189) Therefore I want to grant it a place here.

Letter from Rika, the old-Fām, said (read) out loud in Stavern at the Jol-Feast.

Jy alle hwam his éthla mith Friso hir kémon, min érbydnesse to jo. Alsa jy méne, send jy vnskeldich an afgodje. Thér nil ik jvd navt vr spréka, men jvd wil ik jo vppen lek wysa, thát fē bétre sy. Jy wétath jeftha jy nétath navt, ho Wralda thusand glornōma heth, thach thát wétath jy alle thát hy warth Alféder héten, ut érséke thát alles in ut him warth and waxth to fēding sinra skepsela. T-is wér, thát Irtha warth bihwyla ak Alfēdstre héten, thrvchdam hju alle frūchd and nochtá bérth, hwermitha människ and djar hjara selva fēde. Thach ne skolde hju néne frūchd ner nocht navt ne béra, bydam Wralda hja néne krefta ne jéf. Ak wiva ther hjara bern māmá lēta an hjara brosta, werthat fēdstra héten. Thá ne jéf Wralda thér nén melok in, sa ne skoldon tha bern thér néne báte by fīnda.

All of you whose ancestors came here with Friso, my reverences to you. Thus you assume you are innocent of idolatry. I do not want to talk about that today, but today I want to point out a leak which is little better. You know, or you do not know, how Wr'Alda has a thousand glory-names. Though that you all know, that he is being named AllFeeder (AllFooder/ AllFather), from cause that everything becomes and waxes from him to feed his creatures. It is true, that Earth at times is also being named AllFeedres, because she bears all fruits and nuts with which human and animal feed themselves. Yet she would bear neither fruit nor nut, if Wr'Alda did not give her powers. Also wives who let their children be memmed (feed) at her breasts, are called feedress. But did Wr'Alda not give milk in them, then the child would not find gain from it.

Sá thát by slot fon reknong Wralda alléna fēder bilywet. Thát Irtha bihwyla warth Alfēdstre heten, and éne mām fēdstre, kán jeta thrvch-ne wende, men thát-ne mām him lét fēder hēte vmbe thát er tát sy, thát strid with-ājen alle rēdnum. (190) Thá ik wét wánát thjus dwéshéd wēi kvmth. Hark hyr, se kvmth fon vsa létha, and sáhwera thi folgath werthe, sá skilun jy thérthrvch slávona wertha to smert fon Frya and jowe hágmod to.ne straf. Ik skil jo melda ho-t by tha slávona folkar to gvngen is, thér áfter méi jy lēra.

So that at the end of the account Wr'Alda remains as the only Feeder. That Earth at times is named AllFeedres, and a mām is called feedres, is still possible by a twist, but that a man lets himself be named feeder because he is dad, that combats against all reason. (190) But I know from where this foolishness comes. Listen here, it comes from our opponents, and as soon as that is followed you will thereby become slaves, to the grief of Frya and your haughtiness to a punishment. I will report to you how it went with the slave-Folks, from that you can learn.

Tha poppa káningar tham néi wilkér léva, stékath Wralda néi thére krône, ut nyd that Wralda Alféder hét, sa wildon hja fédrum théra folkar héta. Nw wét allera mannalik thát-ne kéning navt ovir-ne waxdom ne welth, and thát im sin féding thrvch thát folk brocht warth, men thach wildon hja fylherdja by hjara formétenhéd. Til thju hja to-ra dol kvma machte, alsa hávon hja thet forma navt fvldén wést mith tha frya jefta, men hávon hja thát folk éne tins vpléid. Fori thene skát, tham thérof kém, héraðon hja vrlandiska salt.átha, tham hja in-om hjara hova léidon.

The puppet-kings, who are living at will, stab WrAlda to his crown (jealous), out of envy that WrAlda is named AllFeeder. So they wanted to be called 'feeders of the Folks'. Now all the people know that a King does not rule over waxdom, and that to him his feed (food) is brought by the Folk, yet they wanted to harden in their temerity so that they could come to their goal. Thus they have formalized it, not being content with the free (voluntary) gifts, but have imposed a tax on the Folk. From that treasure, which came from that, they hired overlandish soldiers, whom they laid in and around their courts.

Forth namon hja alsa fêlo wiva, as-ra luste, and tha lithiga forsta and héra dédon al-én. As twist and tvyspalt áfternéi inna húshaldne glupte and thér-vr kláhta kémon, thá hávon hja séid, jahweder mán is théne féder fon sin húshalden, thérvmbe skil-er thér ák bás and rjuchter (191) ovir wésa. Thá kém wilkér and évin as tham mitha mánnum in ovir tha húshaldne welde, gvng er mit tha káningar in ovir hjara stát and folkar dvan.

Subsequently, they took as many wives as they lusted (desired), and the lesser principals and lords did the same. When Quarrel and Discord slipped into the households after that, and complaints came about it, then they have said: "Every man is the feeder (father) of his household, therefore he shall also be master and righter (judge) (191) over it." Then Arbitrariness came and just like he ruled with men over the households, he went with Kings doing it over their state and Folks.

Thá tha káningar et alsa wyd brocht hédon, thát hja féderum théra folkar héte, thá gvngon hja to and léton byldon áfter hjara dántne mákja, thissa byldon léton hja inna tha cherka stalla nést tha byldon théra drochtne and thi jena tham thér navt far búgja nilde, warth ombrocht jeftha an kédne dén. Jow éthla and tha Twisklandar hávon mitha poppa forsta ommegvngen, dána hávon hja thjuse dwéshéd léred.

When the Kings had brought it thus wide (far), that they were called 'feeders of the Folks', then they went on and let statues being made after their appearances. These statues they let being set up in the churches beside the statues of the drochtne and those who would not bow before them were killed or put in chains. Your ancestors and the Twisklanders have interacted with the puppet-principals, from that they have learned this foolishness.

Tha navt alléna thát svme jower mán hjara selva skeldich mákja an glornôma ráw, ák mot ik my vr fêlo jower wiva biklágja. Werthat by jo mán fvnden, tham mith Wralda an én lin wille, thér werthat by jo wiva fvnden, thér et méi Frya wille. Vmbe thát hja bern béréd háve, létath hja hjara selva modar hêta. Tha hja vrjettath, thát Frya bern bérde svnder jen'gong énis mán. Já navt alléna thát hja Frya ánd tha éremodar fon hjara glor-rika nôma biráwa wille, hwéran hja navt náka ne müge, hja dvath alén mitha glornôma fon hjara nésta.

But not only that some of your men make themselves guilty of robbery of glory-names, also I must complain about many of your wives. Are there among you men found who want to be in one line with Wr'Alda, there among you wives are being found, who want it with Frya. Because they have borne children, they let themselves be called mother. But they forget that Frya bore children without entrance of a man. Yes, not only that they want to rob Frya and the HonorMooders of their glory-rich names, to which they cannot reach, they do the same with the glory-names of their nearest.

Thér (192) send wiva thér hjara selva létath frovva hêta, afsken hja wête thát thjuse nôme alléna to forsta wiva hêreth. Ak létath hja hjara toghatera fámna hêta, vntankes hja wête, thát néne mangért alsa hêta ne méi, wára hju to éne burch hêrth. Jy alle wánath thát jy thruch thát nôm ráwa bêtne werthe, thach jy vrjettath thát nyd thér an klywet ánd thát elk kwád sine tucht.rode sêjath.

There (192) are wives who let themselves be called frovva⁹ although they know that this name belongs only to principals wives. They also let their daughters be called Fámna, despite them knowing, that no girl can be called so, except if she belongs to a Burg. You all delude yourselves that by this robbery of names you are getting better, but you forget that Envy sticks to it and that every Evil sows its disciplinary rod.

Kérath jy navt ne wither, sá skil tid thér waxdom an jéva, alsa stérik thát mán et ende thér of navt bisjá ne méi. Jow áfterkvmanda skilun thér mith fêterath wertha, hja ne skilun navt ne bigripa hwánat thi slága wéi kvme. Men afskén jy tha fámna néne burch bvwe ánd an lot vrléte, thach skilun thér bilywa, hja skilun fon ut wald ánd holum kvma, hja skilun jow áfterkvmande biwysa thát jy thér willens skildech an send.

If you do not turn around, then Tyd will give waxdom to it, so strong that one cannot see the end of it. Your descendants will be beaten with it, they will not understand where these blows come from. But although you do not build the Fámna a Burg and leave them to their fate, yet there will some remain. They will come out of forest and holes, they shall prove to your descendants that you are willfully guilty of this.

Thàn skil mán jo vrdema, jow skina skilun vrférth fon ut-a grévum rysa. Hja skilun Wr.alda, hja skilun Frya ánd hjara fámna anhropa, thá nimman skil-er áwet an bêtne ne müge, bifáre thát Jol in op en ore hláphring trêth, men thát skil érist béra as thré thúsand jér vrhlápen send áfter thisse éw.

Ende fon Rikas bréf.

Then they will damn you, your apparitions will rise afraid from out of the graves. They shall invoke Wr'Alda, they shall invoke Frya and her Fámna, but no one shall be able to improve it, before the Jol steps into another walk-ring (loop). But that shall only happen when three thousand years have passed, after this century.

End of Rika's letter.

2 pages missing.

.... (195) **thérvmbé wil ik thát forma vr swarte A.del skriva.**

Swarte Adel wére thene fjurde kening áfter Friso. Bi sin jüged heth-er to Texland lered, áfternéi heth-er to Stáveren lered, ánd forth heth-er thrvch ovir alle státa fären. Thá thát er fjuwer ánd tvintich jér wére, heth sin tát máked thát-er to A(É. Ed.).Sega.Áskar kéren is. Thá-er énnel áskar wére, áskte hi altid in-t färdél théra árna. Tha rika, séd-er, plégath énoch vnrjuchta thinga thrvch middel fon hjara jeld, thérvmbé ágon wi to njvdane thát tha árna néi vs omme sjan. Thrvch thá-s ánd óra rédcne wér-i thene fjund théra árna ánd théra rika skrik. Álsa árg is-t kvmen thát sin tát him néi tha águm sach.

.... (195) **That is why I want to firstly write about Black A'Del.**

Black A'Del was the fourth King after Friso. In his youth he had learned at TexLand. Then he learned at Stavem and subsequently he traveled over all states. Then when he was twenty-four years old his dad has made that he was chosen to É'Sega'Áskar (Right-Speaking-Questioner: Judge?). Once he was Áskar, he always judged in favor of the poor. The rich, he said, commit enough un-right things by means of their money, therefore we ought to take care that the poor look towards us. Through this and other reasonings, he became the friend of the poor and of the rich fright. So awful did it come to that his dad saw him to the eyes (disliked him).

Thá sin tát fallen was, ánd hy vppa tham-his sétel kliwed, thá wild-er évin god sin ambt bihaldá, lik as tha keningar fon-t ásta plégath. Tha rika nildon thát navt ne dája, men nw hlip allet óra folk to hápe, ánd tha rika wéron blyde that hja hél-húd-is fon thére acht ofkémon. Fon to ne hérade mán nimmar mára ovir É.lika rjucht petárja. Hi dumde tha rika ánd hi strykte tha árna, mith hwam his helpe hi alle sèkum áskte, thé-er bistek vp héde. Kening Askar lik-er immer hétéen warth, wére by sjugun irthfét lónge, sá grát sin tól (196) wér, wéron ák sina krefta. Hi héde-n hel forstán, sá thát-er alles forstánde, hwérwr that spréken warth, thach in sin dvan ne macht mán néne wisdom spéra.

When his dad had fallen, and he climbed on his seat, then he wanted just as well to keep his office, like the Kings of the east do. The rich did not want to tolerate that, but now all the other Folk ran to heap (rose up), and the rich were happy to come out of the council whole-skinned (uninjured). From then on one never heard any more talk of É-like right. He thumbled (keep under his thumb) the rich and he stroked (preferential treatment) the poor, with whose help he judged all cases where he had a stake in. King Áskar, as he was always called, was almost seven earth-feet tall. As great as his stature (196) was so were his powers. He had a bright sense, so that he understood all that was spoken about. Yet in his deeds one could detect no wisdom.

Bi-n skén ónhlite héd-er éne glade tonge, men jeta swarter as sin hér is sine séle fvnden. Thá that-er én jér kening wére, nédsékte hi alle knápa fon sin stát, hja skoldon jerlikis vppet kámp kvma ánd thé-er skin-orloch mákja. In-t érost héde-r thé-er spul mith, men to tha lersta warth-et sá menérlik, that ald ánd jong ut alle wrdum wéi kémon to fréjande jef hja machte mith dva. Thá hi-t álsa fére brocht héde, lét-er wérskola stífta. Tha rika kémon to bárane ánd séidon, that hjara bern nw nén lésa nach skryva navt ne lérade. Askar ne melde-t navt.

By a beautiful face he had a smooth tongue, but even blacker than his hair was his Séle be found. When he was King for one year, he necessitated all the fellows of his state, they should annually come to the camp and make pretend-war there. In the beginning he had stuff (hassle) with that, but at last it became so common, that old and young from all the wards came away asking if they could join. When he had brought it this far, he had defence-schools founded. The rich came complaining and said that their children now learned neither reading nor writing. Áskar did not notice it.

Men as thér kirt áfter wither skin-orloch halden warth, gvng-er vppen vpstal stonda, and kétha hlúd. Tha rika sind to my kymen to bárana, thát hjara knápa nén lésa nach skryva noch léra, ik n.áv thér nawet vp séith, thach hir wil ik mine ménong sedsa, and an tha ména acht bithinga léta. Thá alrek nw néisgyrich néi him vpsach, séid-er forther, néi min bigrip mot mán hjud thát lésa and skriva tha fámna (197) and alda lichte vrléta. Ik n-il nén kwád spréka vr vsa éthla, ik wil alléna sega, vndera tyda hwérvp thrvch svme sá herde bogath warth, hávon tha burchfámna twyspalt inovir vsa lánda brocht, and tha Modera für and néi ne kvndön twyspalt navt wither to-t land ut ne dryva.

But when pretend-war was held again shortly thereafter, he went up on a stage and declared loudly: "The rich have come to me complaining that their fellows do not learn to read nor to write. I have said nothing on that, but here I want to say my opinion and have it discussed in the collective council". When everyone now curiously looked up to him, he said further: "To my understanding one must today leave the reading and writing to the Fámna (197) and the old consignment. I do not want to speak evil about our ancestors, I only want to say, among the times about which some boast so hard, the BurgFámna have brought Discord upon our lands, and the Mooders before and after could not drive Discord out of the land again.

Jeta árger, thahwila hja kálta and petarade vr nádelása pléga, send tha Gola kymen and hávon al vsa skéna súdarlanda ráweth. Hémsidéga send hja mith vsa vrbrúda brotharum and hjara salt-áthum al overa Skelda kymen, vs rest thus to kjasane twisk-et béra fon juk jef swérd. Willath wi fry bilywá, alsa ágon tha knápa thát lésa and skryva fárhóndis áfterwéi-n to létane and in stéde that hja invppa méide hwip and swik spēle, moton hja mith swérd and spér spēla.

Even worse, while shouting and talking about needless customs, the Gols have come and robbed all our beautiful southern lands. Today they have already come with our spoiled brothers and their soldiers over the Schelde. What remains to us is to choose between carrying yoke or sword. Do we want to remain free, thus the fellows ought to omit that reading and writing for the time being, and instead of playing seesaw and sway (games), in the taverns they must play with sword and spear.

Send wi in alle déla ofned and tha knápa stor enoch vmb helmet and skild to bérane and tha wépne to hontérane, then skil ik my mith jower helpa vppa thene fjand werpa. Tha Gola méicath then tha nitherléga fon hjara helpar and salt-áthum vppa vsa fjeldum skryva mith-et blod, thát út hjara wndum drjupth. Hávon wi thene fyand én mel far vs út dréven, alsa moton wi thérmith forth gvnga, alhwenne (198) thér nén Gola ner Slávona nach Tartara mára fon Fryas erv to vrdryvane send.

Are we practiced in all parts and the fellows are sturdy enough to wear helmet and shield and wield the weapons, then I shall throw myself with your help on the enemy. The Gols can then write the defeats of their helpers and soldiers on our fields with the blood that is dripping from their wounds. Have we driven the enemy in front of us, thus we must continue to do so until there are no Gols nor slaves nor Tartars anymore to drive off from Frya's inheritance."

Tha-s rjucht, hrypon tha másta and tha rika ne thvradon hjara mvla navt épen ne dva. Thjus tospréke héd er sekur to fara forsonnen and vrskriva léten, hwand s-éwendis fon thére selvare déi wéron tha ofskriftum théra hwel in twintich hōnda and thi alle wéron énishlúdene. Afternéi bifeler tha skipmanna, hja skoldon dubbele fástéwene mákja léta, hwéran mán éne stélen kránboga macht fástigja. Théra thér áfterwéi bilév warth bibot, kvn imman swéra that-er néne midle navt néde, alsa moston tha rika fon sin gá-t bitalja.

Hjud skil mán sjan hwér vppa al thát báhéi úthlápén is.

"That is right," shouted most of them, and the rich dared not to open their mouth. This speech he had surely made up in advance and let it transcribe, for on the evening of the same day the transcripts of it were in at least twenty hands, and all of them were sounding the same. After that he ordered the ship's men, they should let make double prowlers, to which one could fasten a steel crossbow. Those who omitted were fined. Could anyone swear that he had no means, thus the rich had to pay for it from their wages.

Today one shall see where all that upheaval ended up in.

An-t north-ende fon Britanja thåt fvl mith hága bergum is, thér sit en Skots folk,

vr-et mǫradél út Fryas blod sproten, vr-a éne helte send hja út Káltanafolgar, vr-et óra dél út Britne ánd bannane, thér by grádum mith tyd fon-út-a tinlónum thér hinna fljuchte. Thér ut-a tinlóna kémon, hávath algadur vrlandiska wiva jeftha fon vrlandis tuk. Thi alle send vnder-et weld théra Golum, hjara wépne send woden boga ánd sprita mith pintum fon herthis-hornum ák fon (199) flintum. Hjara hûsa send fon sádum ánd stré ánd svme hémath inna hola théra bergum. Sképon thér hja ráwed háve, is hjara énge skát. Mong tha áfterkvmanda théra Káltanafolgar hávath svme jeta ysera wépne, thér hja fon hjara éthlum urven háve.

In the north end of Britanja, which is full of high mountains, there sits a Scots (gruff) Folk,

for the most part sprouted from Frya's blood. For one half they are from Káltana-followers, for the other part from brits and banned, who gradually with time from the tin-mines fled there. Those who came from the tin-mines all have overlandish wives or of overlandish origin. All of them are under the might of the Gols. Their weapons are wooden bows and arrows with points of deer's horns, also of (199) flint. Their houses are of sod and straw and some live in the holes of the mountains. Sheep they have robbed is their only treasure. Among the descendants of the Káltana-followers, some still have iron weapons, which they have inherited from their ancestors.



Vmbe nw god forstán to werthande, môt ik min telling vr thát Skotse folk resta léta, ánd éwet fon tha héinda Krékalanda skriva.

In order to become well understood now, I must let my tale of the Scots Folk resting, and write something about the near Krékalands.

Tha héinda Krékalanda hávon vs to fara alléna to hérath, men sunt vnhüglika tidum hávon ra thér ák áfterkvmanda fon Lyda ánd fon Finda niðersæt, fon tha lersta kémon to tha lersta en éle hápe fon Trôje. Trôje alsa heth éne stéde hétén, thér et folk fon tha fère Krékalanda innomth ánd vrhomelt heth. Thá tha Trôjana to tha héinda Krékalandum nestled wéron, tha hávon hja thér mith tid ánd flit éne sterke stéd mith wálla ánd burgum bvved, Rome, that is Rum, hétén. Thá thát dén was, heth thát folk him selva thrvch lest ánd weld fon thát éle lánd máster máked.

The near Krékalands have previously belonged to us alone, but since time immemorial descendants of Lyda and Finda have settled there also, of the latter came at last a whole heap (bunch) from Troj. Troj thus a city was called, which the Folk of the far Krékalands captured and destroyed. When the Trojans were nested (settled) in the near Krékalands, then they built there with time and diligence a strong city with walls and Burgten, Rome, which is Roomy, called. After that was done, that Folk has made themselves, through ruse and violence, master of the entire land.

Thát folk thát anda súðside thére Middelsé hémth, is fār-et mára dél fon Fhonysja wéi kvmen. Tha Fhonysjar send en bastred folk, hja send fon Fryas blod ánd fon Findas blod (200) ánd fon Lyda his blod. Thát folk fon Lyda send thér as slávona, men thrvch tha vntucht thér wyva hávon thissa swarte mánniska al-et óra folk bastered ánd brun vrfärvet. Thit folk ánd tham fon Rome kámpath ólán vmb-et másterskip fon tha Middelsé. Forth lévath tham fon Roma an fjandskip with tha Fonyssjar, ánd hjara pretera thér-et rik alléna welda wille wr irtha, ne mūgon tha Gola navt ne sjan.

The Folk living on the south side of the Middlesea came for the most part from Phoenicia away. The Phoenicians are a bastard Folk, they are of Frya's blood and of Finda's blood (200) and of Lyda her blood. That Folk of Lyda are there as slaves, but because of the fornication of the wives, these black people have bastardized all the other Folk and painted them brown. This Folk and those of Rome combat persistently for the mastery of the Middlesea. Further, those of Rome live in enmity with the Phoenicians. And their priests, who want the dominion to rule over Earth alone, cannot see (stand) the Gols.



(*'Greece' = Trojans = Rome = Finda's*)

Thæt forma hævön hja tha Fphonsjar Mis-sellja ofnomen, dáná alle landa, thér súdward, westward and northward lidsa, ák et súdardél fon Britanja, and allerwéikes hævön hja tha Fonysjar prester, that héth tha Gola, vrjágeth, dáná sind thusanda Gola néi north Brittanja brit. Kirt vrléden was thér tha vreste théra Golum sēten vppa thére burch, thér is kéthen Kérenák that is herne, hwanath hi sin bifēla jef an alle óra Gola. Ak was thér al hjara gold togádur brocht. Kéren herne jefiha Kérenák is éne sténen burch, thér ér an Kálta hérde. Thérvmbe wildon tha fámna fon tha áfterkvmande théra Káltana-folgar tha burch wither há. Alsa was thrvch tha fyanskip théra fámna and théra Golum faithe and twist (201) in ovir thæt Berchland kvmen mith morth and brönd.

The former have taken away Mis'Sellja from the Phoenicians, then all the lands lying southwards, westwards and northwards. Also the southern part of Britannja. And everywhere they have the Phoenician priests, that is called the Gols, driven out. Then thousands of Gols britten to Britannja. A short time ago the chief of the Gols was seated there on the Burg which is called Kéren'Ák, which is Herne (corner), because he gave his orders to all the other Gols. Also, all their gold was brought together there. Kéren'Herne (chosen corner), or Kéren'Ák is a stone Burg, which used to belong to Kálta. Therefore, the Fámna of the descendants of the Káltana-followers want to have the Burg again. Thus by the enmity of the Fámna and the Gols, feuds and quarrel (201) had come over that Mountainland with murder and fire.

Vsa stjúrur kémon thér fäken wol hálja, thæt hja sellade fori tobiréde húdum and linne. Askar was often mith wést, an stilnesse héd-er mith tha fámna and mith svme forstum átskip sloten, and him selva forbonden vmbe tha Gola to vrjágane út Kérenák. As-er thérnéi wither kém jéf hi tha forsta and wigandliksta manna ysere helma and stéla boga. Orloch was mith kvmen and kirt áfter flojadon stráma blod by tha hellinga théra bergum del.

Our Steersmen came there often to get wool, which they bought for prepared hides and linen. Áskar had often been with them. In silence he had closed an alliance with the Fámna and with some principals, and bound himself in order to hunt (chase) the Gols out of Kéren'Ák. When he came again afterwards, he gave the principals and most adventurous men iron helmets and steel bows. War had come along, and shortly thereafter streams of blood flowed down from the slopes of the mountains.

Thá Áskar ménde that kans him tolákte, gvng-er mith fjuwertich sképum hin and nam Kérenák and thene vreste théra Golum mith al sine gold. Thæt folk wérmith hi with tha salt-áthum thera Golum kámped héde, héd-er út-a Saxanamarkum lvkt mith lofte fon gráte héra-ráve and but. Thus warth tha Gola néwet léten. Áfternéi nam-er twá élanda to berch far sinum sképum, and hwanath hi léter útgvgvmb alle Fonysjar sképa and stéda to biráwane thér hi bigána kv.

When Áskar assumed that chance was laughing to him (opportunity was upon him), he went forth with forty ships and took Kéren'Ák and the chief Gol with all his gold. The Folk, with whom he had combatted with the soldiers of the Gols, he had lured out of the Saxanamarks with promises of great lords-robbery and booty. So the Gols was nothing left. After that he took two islands as storage for his ships, and from which he later went out to rob all the Phoenician ships and cities that he could grab.

Tha er tobek kém brocht-i tomet sexhündred thera storeste knápum fon thát Skotse berchfólk mith. Hi seide that hja him to borgum jéven wéren, til thju hi sékur (202) wesa machte thát tha eldra him skolde trow bilywa, men-t was jok, hi hild ra as lifwére et sina hova, thér hja allera distik les kréjon in-t rida ánd in-t hōndtéra fon allerléja wépne.

When he came back he ultimately brought six hundred of the sturdiest fellows of the Scots mountainFolk with him. He said they had been given to him as guarantee so that he could be sure (202) that the parents would remain loyal to him, but it was a lie. He kept them as bodyguard in his courts, where they all got lessons daily in riding and in wielding all kinds of weapons.

Tha Denamarkar tham hjara selva sunt lōng boppa alle ōra stjúrar stoltlike sékāmpar hēte, hédon sá ringe navt fon Askar sina glōrrika dēdum navt ne hēred, jef hja wrdon nydich thér vr, thérmete, that hja wilde orloch brensa over-ne sé ánd over sina landa.

The Denmarkers, who had long named themselves above all other Steersmen 'proud Seacombatants,' had not heard so soon of Áskar's glory-rich deeds, or they were getting angry about it. So much so that they wanted to bring war over the sea and over his lands.

Sjan hyr, ho hi orloch formitha machte.

Twisk tha bvwfala thére vrhomelde burch Stavja was jeta éne snode burchfām mith svme fāmna séten. Hjra nōme was Réintja ánd thér gvng en gráte hrop fon hira wishéd út. Thjus fām bád an Askar hjra helpe vnder bithing, that Askar skolde tha burch Stavja wither vpbvwa léte. As-er him thér to forbonden hēde, gvng Réintja mith thrim Fāmna néi Hals.

See here how he could avoid war.

Between the ruins of the destroyed Burg Stavia was still seated one more savvy BurgFām with some Fāmna. Her name was Réintja and a great call went out from her wisdom. This Fām offered Áskar her help, under the condition that Áskar would let the Burg Stavia be rebuilt again. When he had bounded himself to this, Réintja went with three Fāmna to Hals.

Nachtis gvng hju réisa ánd thes déis kéthe hju vppa alle markum ánd binna alle méidum. Wralda seide hju hēde hja thrvch thongar tohropa léta thát allet Fryas folk moston frjunda wertha, lik sustar ánd brothar támed, owers skolde Findas folk kvma ánd ra alle fon irtha vrdilligja. Néi (203) thongar wéron Fryas sjvgun wákfámkes hja anda dráme forskinnen, sjvgun nachta áfter ekkōrum.

At night she went traveling and during the day she declared at all the markets and inside all the taverns: W'rAlda, said she, had let her shouted at by thunder, that all Frya's Folk must become friends, like it behooves sisters and brothers, otherwise Finda's Folk would come and exterminate them all from Earth. After (203) thunder, Frya's seven Watch-Fámkes had appeared to her in a dream, seven nights in a row.

"At night she went traveling and during the day she declared at all the markets and inside all the taverns: Wralda said she, had let her shouted at by thunder, that all Frya's Folk must become friends, like it behooves sisters and brothers, otherwise Finda's Folk would come and exterminate them all from Earth."

Hja héde seith boppa Fryas landum swabbert ramp mith juk ánd kédne omme. Thérvmbe moton alle folkar thér út Frya sproten send hjara tonôma wéi werpa ánd hjara selva alléna Fryas bern jeftha folk héta. Forth moton alle vpstonda ánd et Findas folk fon Fryas erv dryva. Nillath hja thát navt ne dva, alsa skilun hja slávana benda vmbe hjara halsa kréja, alsa skilun tha vrlandaska héra hjara bern misbruka ánd fytra léta, til thju thát blod sígath inna jowre gréva. Thàn skilun tha skinna jowre éthla jo kvma wekja ánd jo bikivja vr jo lefhéd ánd vndigerhéd.

They had said: Above Frya's lands hovers disaster with yoke and chains around. Therefore all Folks who have sprouted from Frya must throw away their by-name, and call themselves only Frya's children or Folk. Further on, all must stand up and drive the Finda's Folk out of Frya's inheritance. Do they not want do that, thus they shall get slave-bands around their necks. Thus the overland lords shall let their children be abused and tortured, so that the blood seeps into your graves. Then the apparitions of your ancestors shall come to wake you up and reproach you over your cowardice and subservience.

"Above Frya's lands hover disaster with yoke and chains around. Therefore all Folk's who have sprouted from Frya must throw away their by-name, and call themselves only Frya's children or Folk. Further on, all must stand up and drive the Finda's Folk out of Frya's inheritance. Do they not want to do that, than they shall get slave-bands around their necks."

Thát dvme folk, thát thrvch todvan théra Mágiara al an sa fül dwéshéd wenth was, lávaton alles hwat hju séide ánd tha màmma klimdon hjara bern ájen hjara brosta an. Thá Réintja thene kening fon Hals ánd alle ôthera manniska to éndracht vrwrocht hede, sand hju bodon néi Askar ánd tág selva alingen thene Balda sé. Dáná gvng hju by tha Hlith-háwar, althus héten vmbe that hja hjara fyanda immer néi thet ônhlite háwe. Tha Hlithháwar send britne ánd bannene fon vs ajn folk (204) thát inna tha Twisklanda sit ánd omme dwarelt. Hjara wyva hávon hja mést algadur fon tha Tartara ráwed. Tha Tartara sénd en dél fon Findas slachte ánd althus thrvch tha Twisklandar héten vmbe thát hja nimmerthe nén frétho wille, men tha manniska alti út tarta to strydande. Forth gvng hju áftera Saxnamarka tweres thrvch tha ôra Twisklanda hin, allerwéikes thát selva útkéthá.

That dumb Folk, already accustomed to so much foolishness by the doings (at the hands) of the Mágjars, believed everything she said and the moms clasped their children to their breasts. When Réintje had wrought the King of Hals and all the other people into unity, she sent messengers to Áskar and she herself went along the Balda-Sea. Then she went to the Lith'Háwers, so named because they always hew (háw) their enemies to the face (lith). The Lith'Háwers are brits and exiles from our own Folk (204) who sit in the Twisklands and swirl (wander) around. Their wives they have robbed most all together from the Tartars. The Tartars are a part of Finda's race and so named by the Twisklanders because they never want no peace, but always taunt (tart) the people to battle. Subsequently she went behind the Saxanamarks across the other Twisklands, everywhere shouting out the same.

"The Lith'hawers are brits and exiles from our own folk who sit in the Twisklands and swirl (wander) around. ~ The Lithuanians



Néi twam jér om wéron, kém hju allingen thère Réne to honk. By tha Twisklandar hede hju hjara selva as Moder útján ànd séid thàt hja mohton as fry ànd franka mǎnniska wither kvma, men thàn mosten hja ovir tha Réne gvngga ànd tha Gola folgar út Fryas sūdarlandum jágja. As hja thàt déde, sa skolde hjra kéning Askar overa Skelda gvngga ànd thér thàt land ofwinna. By tha Twisklandar send félo tjoda pléga fon tha Tartarum ànd Mágjara binna glupt, men ák fül send thér fon vsa sédum biléwen. Thér thrvch hävath hja jeta fámna thér tha bern lera ànd tha alda réd jeva. Bit-anfang wéron hja Reintja nydich, men to tha lesta wārth hju thrvch hjam folgath ànd thjanjath ànd allerwéikes bogath, hwér-et nette ànd nédlik wére.

After two years were up, she came home along the Reine. At the Twisklanders she had presented herself as Mooder and said they could come again as free and frank people. But then they had to go over the Reine and hunt the Gols-followers out of Frya's southern lands. If they did so, then her King Áskar would go over the Schelde and win off that land there. Among the Twisklanders many jodish customs of the Tartars and Mágjars have slipped in, but also many have remained of our morals. Because of this they still have Fámna who teach the children and give the old counsel. At the commencement they resented Réintje, but at last she was followed and served by them and boosted wherever it was useful and necessary.

"Among the Twisklanders many JODISH customs of the Tartars and Magjars have slipped in." Per Alex, Annex 4, the original meaning of JOED, used here is: "a collective word of the bad traits and practices of the Findas'... insidious, pompous, lying, swindling, cheating, stealing, usury, violent, etc. and became the name of the people who possess these traits."

(205) Alsa ringen Askar fon Réintja hjra bodon fonom ho tha Juttar nígath wéron, sand hi bistonda bodon fon sinant wegum néi tha kàning fon Hals. Thát skip, wérmith tha bodon gvngon, was fvl léden mith fámna syrhédum ànd thér by wér en golden skild, hwérvppa Askar his dante kunstalik was utebyld. Thissa bodon mosten fréja jéf Askar thes kàning his toghter Frétho.gunsta to sin wif hàve machte. Fréthogunsta kém en jér léter to Stáveren, bi hjara folgar wére ák énen Mágí, hwand tha Juttar wéron sunt lõng vrbrud. Kirt áfter that Askar mith Fréthogunsta bostigjath was, wårth thér to Stáveren éne scherke bwad, inna thju scherke wrdon tjoda drochten lykanda byldon stálth mith gold trvch wrochtne kláthar.

(205) As soon as Áskar learned from Réintja her messengers how the Jutters were inclined, he sent instantly messengers from his end to the King of Hals. The ship, with which the messengers went, was laden with Fámna jewelry, and with it was a golden shield on which Áskar his appearance was artfully depicted. These messengers were to ask if Áskar could have the King his daughter Frétho'Gunsta to be his wife. Frétho'Gunsta came a year later to Stavern. Among her followers was also a Mágí, for the Jutters had since long been spoiled. Shortly after Áskar married Frétho'Gunsta, a church was built. In the church jodish drochten-looking statues were set up with gold wrought clothing.

Ak is er biwérath that Askar thér nachtis ànd vntydis mith Fréthogunsta fár nitherbuwgade. Men sá fül is sékur, thju burch Stavía ne wårth navt wither vpebwed. Réintja was al tobek kvmen, ànd gvng nydich néi Prontlik thju Moder et Texland bårja. Prontlik gvng to ànd sand allerwéikes bodon thér útkéthon, Askar is vrjéven an afgodie. Askar déde as murk-i-t navt, men vnwarlingen kém thér

éne (206) fláte út Hals. Nachtis wrdon tha fámna út-ére burch drywen, ànd ogtins kvn màn fon thère burch alléna éne glandere hápe sjan. Prontlik ànd Réintja kémon to my vmb skul.

Also it has been claimed that Áskar bowed down there with Frétho'Gunsta at night and un-tide (at all times). But this much is certain, the Burg Stavía was not being rebuilt. Réintja had already come back and went angrily to Prontlik, the Mooder at TexLand, to complain. Prontlik went on and sent messengers in all directions who shouted out: "Áskar has been given over (gone over) to idolatry." Áskar did as if he was not aware of it, but unexpectedly there came a (206) fleet from Hals. At night the Fámna were driven out of the Burg, and in the morning all that could be seen of the Burg was a glowing heap. Prontlik and Réintje came to me for shelter.

Thà ik thér áfternéi vr néi tochte, lék it my to, that it kwádlík fár min stát bidéja kvste. Thérvmbe hàvon wi to sémne éne lest forsonnen, thér vs alle báta most.

When I thought about that afterwards, it seemed to me that it could signify disaster for my state. Therefore we have made up a ruse together, which had to be of gain to all of us.

Sjan hyr ho wi to gvngen send.

Middel in-t Krilwald bi ásten Ljvd.werde léith vsa fli jeftha wéra, thé'r mán alléna thrvch dwarlpáda méi náka. In vppa thjus burch héd ik sunt lónge jonga wákar stald, thé'r alle éne grins an Askar héde, ánd alle ôra mánniska dánath halden. Nv wast bi vs ák al sa wyd kvmen, thát fèlo wyva ánd ák manna al patérade vr spoka, witte wyva ánd uldermankes, lik tha Dénamarkar. Askar héde al thissa dwáshéde to sin báta anwenth ánd thát wildon wi nv ák to vsa báta dva. Bi-ne thjustre nacht brocht ik tha fámna néi thére burch ánd dáná gongen hia mith hjara fámna in thrvch tha dwarlpáda spokka in wttta kláthar huled, sá that thé'r afterméi nén mánnisk mára kvma ne thrvade.

See here how we went about it.

In the middle of the Kril-forest, east of Ljvd-Werde lies our flí or 'keep out', which one can only reach through swirl-paths. On that Burg I had since long set up young watchmen who all had a loathing for Áskar, and kept all other people away. Now it had come with us also so wide (far) that many wives and also men already talked about ghosts, white wives and little old men, like the Denmarkers. Áskar had utilized all this foolishness to his gain and now we wanted to do the same for our gain. On a dark night I brought the Fámna to that Burg and then they went with their Fámna through the swirl-paths haunting in white clothing enveloped, so that after that no one dared to come anymore.

Tha Askar ménde thát-er thu hõnda rum héde, lét-i tha Mágjara vnder allerléja nôma thrvch ovir sina (207) státa fára ánd búta Grénegá ánd búta mina stát ne wrdon hja nárne navt ne wérath. Néi that Askar alsa mith tha Juttar ánd tha ôra Dénamarkar forbonden was, gvngon hja alsémina ráwa; thach that neth néne gode frúchda báred. Hja brocht on allerléja vrlandiska skáta to honk. Men just thé'r thrvch nildon thát jong fólk nén ambacht léra, nach vppa tha ljdum navt ne werka, sá that hi to tha lersta wel slávona nimma moste. Men thit was éi al ájen Wralda his wille ánd ájen Fryas réd. Thérvmbe kv straf navt áfterwéga ne bilywa.

When Áskar assumed he had his hands roomy (free), he let the Mágjars travel under all kinds of names through his (207) states, and outside Grénegá and outside my state they were not kept out. After Áskar was thus bounded with the Jutters and the other Denmarkers, they went to rob together. However, this did not bear good fruits. They brought all kinds of overland treasures home. But precisely because of this, that young Folk did not want to learn any craft, nor work in the

fields, so that at last he had to take slaves. But this was entirely against Wr'Alda's will and against Frya's counsel. Therefore punishment could not be omitted.

Sjan hyr ho straffe kvmen is.

Énis hédon hja to sémine éne éle fláte wnnen, hju kém fon úta Middelsé. Thjus fláte was to léden mith purpera kláthar ánd óra kostelikhéd, thér alle fon of Phonisja kémon. Thát wraka folk thére fláte wárh bisúda thére Séjene an wal set, men thát stora folk wárh halden. Thát most ra as slávona thianja. Tha skéneste wrdon halden vmbe vppet land to bilywane ánd tha lédliksta ánd swartste wrdon an bord halden vmbe vppa tha benka to rojande. An-t Fli wárh tha bodel délath, men svnder hjara wéta wárh ák hjara straf délath. Fon tha mánniska thér vppa tha vrlandiska skepum stalt wéron, wéron sex thrvch búkpin felth. Mán tochte thát et eta ánd drinka vrjyven wére, thérvmbe wárh alles (208) ovir bord jompth. Men búkpin reste ánd allerwéikes, hwér slávona jeftha god kém, kém ák búkpin binna.

See here how punishment has come.

Once they had together won a whole fleet, which came from the Middelsea. That fleet was laden with purple clothes and other valuables, all of which came from Phoenicia. The weak Folk of the fleet was put ashore south of the Séjene. But that sturdy Folk was kept. Those had to serve them as slaves. The most beautiful were kept to stay on land and the ugliest and blackest were kept on board to row on the benches. In the Flí the booty commodities were distributed, but without their knowledge their punishment was also distributed. Of the people who were stowed on the overland ships, there were six felled by belly pain. One thought that the food and drinks were poisoned, therefore everything (208) was thrown overboard. But belly pain remained, and everywhere where slaves or goods came, belly pain also came inside.

Tha Saxmanna brochten hju ovir hjara marka, mith tha Juttar for hju néi Skénland ánd alingen thére kád fon tha Balda-sé, mith Askar his stjúrar for hju néi Britanja. Wi ánd tham fon Grénegá ne léton nén god ner minniska ovir vsa pála navt ne kvma, ánd thérvmbe biléwon wi fon tha búkpin fry. Ho félo mánniska búkpin wéi rápth heth, nét ik navt to skrywane, men Prontlik thér et áfterméi fon tha óra fámna hérde, heth my meld, thát Askar thúsandmel mára frya mánniska út sina státum hulpen heth, as er vvla slávona inbrochte. Thá pest far god wyken was, tha kémon tha fri wrden Twisklandar néi thére Réne, men Askar nilde mith tha forstum fon thát vvla vrbasterde folk navt an éne lyne navt ne stonda. Hi nilde navt ne dája, that hja skoldon hjara selva Fryas bern héta, lik Réintja biboden héde, men hi vrjet thérbi that-i selva swarte héra héde.

The Saxmen brought it over their marks, with the Jutters it sailed to Schoonland and along the quay of the Balda-Sea. With Áskar his Steersmen it sailed to Britannja. We and those of Grénegá allowed no goods nor people to come over our poles, and therefore we remained free of the belly pain. How many people belly pain snatched away I do not know to write. But Prontlik, who afterwards heard it from the other Fámna, reported to me that Áskar had killed a thousand times more free people from his states than he brought in foul slaves. When plague had ceased for good, then the Twisklanders, who had become free, came to the Reine. But Áskar did not want to stand in one line with the principals of that foul bastardized Folk. He would not tolerate that they would call themselves Frya's children, like Réintja had offered. But he forgot with that, that he himself had black hair.

An affliction that started with a belly ache killed thousands of Fryas. It happened in ships coming to port with a mixture of Frya, Finda and Lyda, similar to the outbreak in Europe in the 1300's. But what exactly it was is speculation. When reading the symptoms of plague, belly issues is not given.

European outbreak

Plague was reportedly first introduced to Europe via [Genoese](#) traders from their port city of [Kaffa](#) in the [Crimea](#) in 1347. During a [protracted siege](#) of the city in 1345–1346, the Mongol [Golden Horde](#) army of [Jani Beg](#)—whose mainly [Tatar](#) troops were suffering from the disease—[catapulted infected corpses](#) over the city walls of Kaffa to infect the inhabitants,^[95] though it is also likely that infected rats travelled across the siege lines to spread the epidemic to the inhabitants.^{[96][97]} As the disease took hold, Genoese traders fled across the [Black Sea](#) to [Constantinople](#), where the disease first arrived in Europe in summer 1347.^[98]



Emong tha Twisklandar wéron thér twá folkar, thér hjara selva néne Twisklandar héton. Thát éne folk kém él fër út-et súd-ásten wéi, hja héton hjara selva Allemanna. Thissa nôma hédon hja hjara selva jéven, thá hja jeta svnder wiva inna tha walda as bannane ommedwarelde. (209) Létar hávon

hja fon-et slávana folk wiva rávath, évin sa tha Hlitháwar, men hja hávon hjara nôme bihalden. Thát ôra folk, thát mára héinde ommedwarelde, héton hjara selva Franka, navt vmbe that hja fry wéron, men Frank alsa héde thene éroste káning héten, tham him selva mith hulpe fon tha vrbrúda fámna to ervlik káning ovir sin folk mákad héde. Tha folkar tham an him páladon, héton hjara selva Thjoth-his svna, that is folk-his svna, hja wéron frya mánniska biléwen, néidam hja nimmer énen káning ner forste nach máster bikánnna nilde, as thene jenge tham by ména willa was kéren vppa thére ména acht.

Among the Twisklanders, there were two Folks who did not call themselves Twisklanders. That one Folk came away from very far in the south-east, they called themselves Allemanna (All men). This name they had given themselves when they were still without wives in the forests swirling around as bannished. (209) Later they have robbed wives from the slave-Folk, just as the Lith'Háwers, but they have kept their name. That other Folk who swirled around more near, called themselves Franks. Not because they were free, but Frank thus the first King had been called who had, with the help of the spoiled Fámna, made himself hereditary King over his Folk. The Folks who bordered them called themselves 'Diet his sons', that is 'Folk his sons'. They had remained free people, because they never wanted to acknowledge a King nor principal nor master, than those ones who by collective will had been chosen at a collective council.

Askar héde al fon Réintja fornommen, that tha Twisklandar forsta mést alti in fiandskip ánd faitha wéron. Nw stald-i hjam to fára, hjá skolde énen hértoga fon sin folk kjasa vmbe that-er ang wére seid-er that hja skolde mit manlik ótherum skoldon twista ovir-et másterskip. Ak séid-er kvndon sina forsta mith-a Golum spréka. Thát séid-er wére ák Moder his méne. Thá kémon tha forsta théra Twisklandar to ekkórum ánd néi thrija sjugun etmelde kéron hja Alrik to-ra hertoga ut. Alrik wére Askar his néva, hi jef him twén hvndred skotse ánd hvndred théra storosta Saxmanna mith to lifwéra. Tha forsta moston thrija sjvgun fon (210) hjara svnum néi Stávren senda to borg hjarar trow. To nv was alles néi wínsk gvngen, men thá màn ovire Réne fara skolde, nildon thene káning théra Franka navt vnder Alrikis biféla navt ne stonda. Thérthrvch lip alles an tha tis.

Áskar had already learned from Réintje that the Twisklander principals were mostly always in enmity and feuds. Now he proposed to them they should choose a Duke from his Folk because he was afraid, he said, that they would quarrel with each other over the mastery. Also, he said, his principals could speak with the Gols. That, he said, was also Mooder's opinion. Then the principals of the Twisklanders came together, and after three times seven day and nights they chose Ál'Rik as their Duke. Ál'Rik was Áskar's cousin. He gave him two hundred Scots and one hundred of the sturdiest Saxmen with him as bodyguards. The principals had to send three times seven of (210) their sons to Stavern as guarantee of their loyalty. So far everything had gone according to wish, but when they were to sail over the Reine, the King of the Franks did not want to stand under Ál'Rik's orders. Through that, everything ran at the table (messed up).

Askar thér ménde thát alles god gvng, lande mith sina sképa anna tha ôre syde thére Skelda, men thér was mán long fon sin kvmste to ljucht and vppa sin hod. Hja moston alsa ring fljuchta as hja kvmén wéron, and Askar wrde selva fath. Tha Gola niston navt hwa hja fensen héde, and alsa warth hi áfternéi útwixlath fori énnen háge Gol, thér Askar his folk mith forath héde. Thawila thát-et alles bérade, hlipon tha Mágjara jeta dryster as to fára ovir vsa búra ra landa hinna. By Egmúda hwér to fára tha burch Forána stán héde, léton hja éne cherka bvwa jeta gráter and rikar as Askar to Stáveren dén héde. Áfternéi séidon hja thát Askar thju káse vrléren héde with tha Gola, thrvchdam et folk navt láwa navt nilde, thát Wodin hjam helpa kvste, and thát hja him thérvmbe navt anbidda nilde. Forth gvngon hja to and skákton jonga bern tham hja by ra hildon and vpbrochten in tha hemnissa fon hjara vrbruda lére. Wéron thér mánniska tham

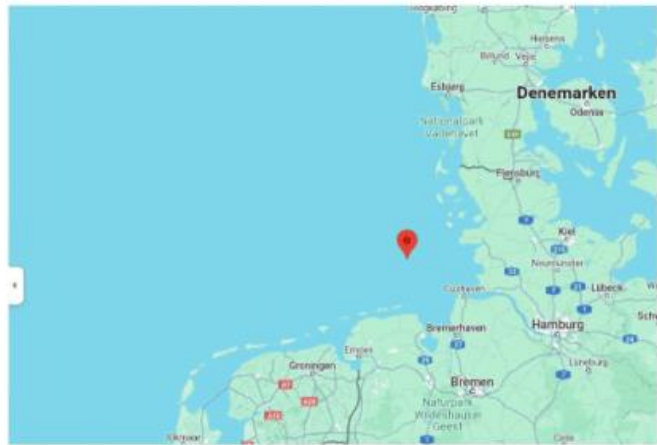
Áskar, who assumed that everything was going well, landed with his ships on the other side of the Schelde. But there one had long been informed of his arrival and on their guard. They had to flee as quickly as they had come, and Áskar himself was caught. The Gols did not know what they had caught, and so he was afterwards exchanged for a high Gol, whom Áskar his Folk had taken with them. While all that was happening, the Mágjars walked even more bold than before over our neighbors their lands. At Egmond, where before the Burg Forána had stood, they let a church being build even bigger and richer than Áskar had done at Stavern. After that they said that Áskar had lost that case with the Gols, because the Folk did not want to believe that Wodin could help them, and that they therefore not wanted to worship him. Further, they went on and kidnapped young children whom they kept with them and brought up in the secrets of their spoiled doctrines. Were there people who

The rest of the book is missing.

Annex 2: AldLand and TexLand

AldLand (the old land) is the part of Frya'sLand that perished. "Opposite the former Westland lies Brittanja":



[illegible]

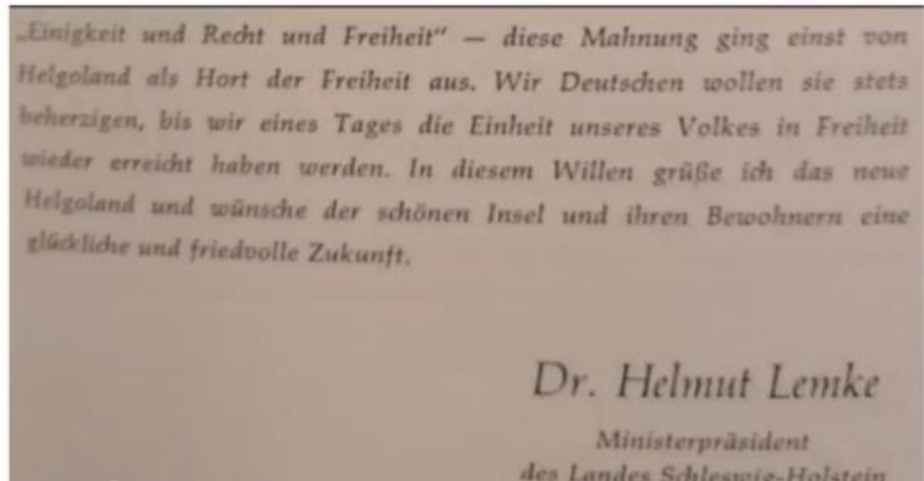
An aerial photograph of Hvalsoy, a small island in the Arctic Circle. The island features a town, a large stadium, and a lighthouse on a cliff overlooking the ocean. The image is part of a presentation slide titled 'Hvalsoy' and 'Arctic Circle'.

A historical illustration of a coastal town built on a steep cliff overlooking the sea. The town features a prominent church spire and is surrounded by defensive walls. The sea is visible in the foreground and background, with several ships sailing on the water.

During WW2 Churchill has tried to erase Texland from the map:



Helgoland: Einigkeit und Recht und Freiheit = Unity and Right and Freedom:



AldLand, by the Steersmen called Atland. Nowadays the popular Atlantis. The birthplace of Frya. On the map Frya'sBurg is pointed out:



Steingrund (Stone-ground): the place where Amber was won. The firestone probably used for the Fooddiks and for 'electricity':



With thanks to 'der Volkslehrer' and his trip to Helgoland.

Annex 3: 'Friezen' and 'Netherlands'

'Friezen' are not the Frisii of 'Tacitus' and certainly not the Frya's of the OLB. Frisii would be a small tribe in Flanders - northern France. Most likely it is a Steersmen shortening that has stuck with the descendants who did not know the original word at all: fry-sy. All of Frya'sLand is reduced by 'Tacitus' to a few square kilometers in Flanders.

The 'Friezen' are thieves. The name is stolen, the language is stolen and the history is stolen.

On Wikiwand the story of the 'Friezen' is told. (For the English speakers: please go yourself to Wikiwand and translate the fairy-tale yourself if you are interested.) It is a confusing story which takes the story of Flanders and mixes it with fantasy and places it in the Netherlands during the time that it was still a giant mud pool. The 'Graven of Holland' are the Graven of Flanders. The 'Dutch history' is based on the history of Flanders and the colonists who came to occupy the Dutch coastal areas who decided to call themselves after the Belgians: Frisii. Those colonists were no Frya's but Finda's. The descendents of the Mágjars from the OLB.

We have Vikings who apparently came here to steal mud, we have Batavs who ruled over the mud, and we have Romans and 'Frisii' who built cities in the mud. Sure, sounds logical.

They are speculating about where the name Friesland came from and then they come up with the story of Flanders, nothing to do with the Netherlands. The word 'Fries' is being found in middle-Netherlands sources only in 1278. The last letter of the OLB is in 1256. That is the moment they started to build Madurodam, sorry Friesland.

By now the Fli, the Northsea, is reduced to a small stream 'the Vlie' between the islands of Vlieland and Terschelling. Where do the names Vlieland and Texel come from? They do not want you to know where AldLand and Texland is, the birthplace of Frya, so AldLand has been reduced to Texel, and FliLand to an island of a few square meters.

Almere or Flevolake or Flehi in Flanders, Belgium, now moved to North Holland:



'Friezen' or Jews?

'Frieze' names:

Top tien meest voorkomende achternamen in Friesland
Aan de hand van het aantal vermeldingen op Telefoonboek de tien meest voorkomende achternamen in Friesland:
1. De Vries (2.118)
2. De Jong (2.004)
3. Dijkstra (1.383)
4. Boer (1.300)
5. Visser (1.133)
6. Hoekstra (1.043)
7. Postma (783)
8. Veen (751)
9. Veenstra (748)
10. Meer (625)

50 most used jewish names:

Joodse Namen

1. de Jong	20. Brouwer	38. van Beek
2. Jansen	21. de Wit	39. Willems
3. de Vries	22. Dijkstra	40. van Vliet
4. van de/den/der Berg	23. Smits	41. van de/der Ven
5. van Dijk	24. de Graaf	42. Hoekstra
6. Bakker	25. van der Meer	43. Maas
7. Janssen	26. van der Linden	44. Verhoeven
8. Visser	27. Kok	45. Koster
9. Smit	28. Jacobs	46. van Dam
10. Meijer/Meyer	29. de Haan	47. van de/der Wal
11. de Boer	30. Vermeulen	48. Prins
12. Mulder	31. van den Heuvel	49. Blom
13. de Groot	32. van de/der Veen	50. Huisman
14. Bos	33. van den Broek	
15. Vos	34. de Bruijn/Bruyn	
16. Peters	35. de Bruin	
17. Hendriks	36. van der Heijden/Heyden	
18. van Leeuwen	37. Schouten	
19. Dekker		

The people in Volendam, dutch town in west Netherlands, are all descendants of Sephardic Jew from Portugal:

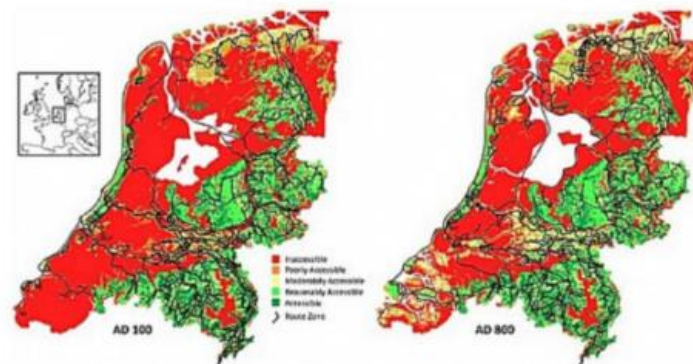
VOLENDAM

Volendammers stammen af van de Spanjaarden. Zo gaat het aloude verhaal in het vissersdorp. Maar onderzoek van Dick Bond en Evert Sier wijst uit dat de wortels van de Volendammers bij de Sefardische Joden uit Portugal liggen.

Museummedewerker Dick Bond van het Volendams museum en Evert Sier hebben met 20.000 getraceerde namen en 5000 familienamen de oorsprong van Volendam in kaart gebracht. Het enorme genealogische graafwerk is al jaren gaande, maar zo langzamerhand komt de eindstreep in zicht. En dus ook de bron waar de Volendammers uit komen.

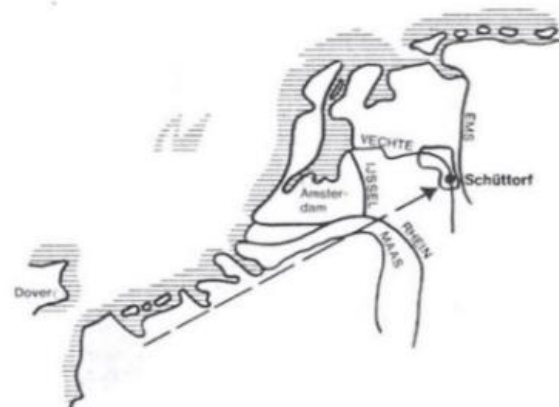
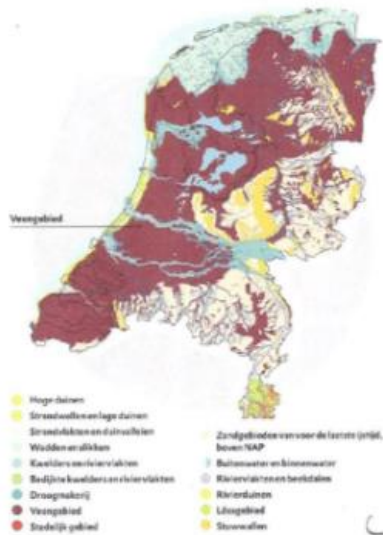
The whole west coast and Friesland exists of Jewish settlements. With as capital of course the jewish ghetto Amsterdam.

The Netherlands 3th to 10th century:



Het rode gebied is 'inaccessible' ofwel **ontoegankelijk** (Bron: Archaeol Anthropol SciDOI 10.1007/s12520-016-0431)

The red area is inaccessible.



Küstenverlauf um 800 n. Chr.
Namen heutige Schreibweise

Germany and the Netherlands as it must have looked like more or less:



From this situation I assumed with my map of after the flood of '1888 after AldLand sank'. During the OLB there were no dikes yet, so the water could just flow in. It is not clear where the coastline was. It also changed during the times of the book. In 1888 years after AldLand sank, 30 salt lakes were added at the Northsea coast and 50 salt lakes in West FliLand. In the beginning there was more land, later less. The entire coastline retreated inland.

If there was land where Friesland is, it disappeared during that flood and with it all the Burgten. However, those are all still in use afterwards. With that it is certain that the book cannot be about Friesland. All the places mentioned are further inland.

The 'Friezen' had to 'prove' to themselves and others that their club of race-mixed people was a Folk. But if you are not a Folk you also have no history. So what do you do? You just steal it from another Folk and put a lot of money in promoting 'your history' while oppressing the Folk whose history you have stolen.

'The Netherlands' has no history older than the 10th century because before that it was either water or mud. It was a flood plain until the sea level went down and we built dikes before the sea level rose again.

The only people with a history in this country live in the south and east: The Frya's who lived in FliLand. The OLB is part of our history. Not of the 'Friezen', not of 'The Netherlands'. 'Friezen' and 'The Netherlands' are fiction.

Annex 4: Joed/Jode/Jude

Because the two words tsjod/tjod and joede/jode have the same meaning my conclusion is that they are the same word.

The word Tjod/Tsjod/ Joed/ Jood/ Jew: Joed is a collective word of the bad traits and practices of the Finda's as previously mentioned: Insidious, pompous, lying, swindling, cheating, stealing, usury, violent, over-superstitious, over-inventiveness, making foul/dirty drochten-looking statues and idolatry, etc.

Jew/Jode/Jude became the name of people who possess these traits and indulge in these practices. Later came the fairy-tale that they were called Jew/Jode/Jude because they came from Judah. The original meaning is the reason why you are not allowed to call a jew a jew. All the bad traits and practices are locked up in that word.

F. Aarts (2017), *Etymologisch Dictionairke vaan 't Mestreechs*, Maastricht

joed (zn.) jood; Vreugmiddelnederlands *jode* <1265-1270>.

THEMATISCHE WOORDENBOEKEN

M. De Coster (2007), *Groot scheldwoordenboek: van apenkont tot zweefteef*, Antwerpen

jood: 1) (soms erg pejoratief) afzetter, bedrieger, woekeraar; schraapzuchtig persoon. Joden die men in de

Interesting that the word joed is of the time that the north and west is being occupied by jews.

Jood: extortionist, deceiver, usurer, scrape-lust person

Tsjod.is.héd: insidiousness:

1027. Aan de Joden overgeleverd,

d.i. in kwade handen gevallen. Volgens Laurillard en Zeeman is de zegswijze ontleend aan den Bijbel (vgl. *Matth.* XXVII:26 en *Joh.* XVIII:36). Zij komt voor bij Sartorius, I, 6, 1: *Asinus inter simias, hy is den Joden geleverd*; II, 10, 50: *Objicere canibus agnos, den Joden leveren*, qui pacatum et litium imperitum, calumniatoribus et exercitatis exponeret. Tuinman I, 10: *Hy is den Joden overgeleverd*, dat wil zeggen, 'aen de onbarmhertige mishandelaars, hoedaanige de Joden zyn: gelijk zy ook betoonden aan onzen Zaligmaker'; Harrebomée I, 365. Waarschijnlijk is de uitdr. niet aan den Bijbel ontleend, maar moet worden gedacht aan de slimheid en arglistigheid, die men in de Joden onderstelt; vgl. de varr. *Aan de heidenen of de Turken overgeleverd*; zie n^o. 881 en vgl. *Ndl Wdb.* VII, 417.

Saying: 'Having been surrendered to the Jews' = 'have fallen in evil hands, to abusers without a caring heart, like the Jews are'.

jew (v.)



"to cheat, to drive a hard bargain," 1824, from **Jew** (n.) (compare **gyp**, **welsh**, etc.).

Spelling with *J*- predominated from 16c. Replaced Old English *Iudeas* "the Jews," which is from Latin. As an offensive and opprobrious term, "person who seeks gain by sordid means," c. 1600. *Jews' harp* "simple mouth harp" is from 1580s, earlier

In uneducated times, inexplicable ancient artifacts were credited to Jews, based on the biblical chronology of history: such as *Jews' money* (1570s) "Roman coins found in England." In Greece, after Christianity had erased the memory of classical glory, ruins of pagan temples were called "Jews' castles," and in Cornwall, *Jews' houses* was the name for the remains of ancient tin-smelting works.

'In uneducated times': read: Before the brainwashing when people were still speaking the truth.

Tjoda customs, churches and statues. Roman coins are Tjoda coins. Rome was built by jews. The Roman Empire was the jewish Empire that went murdering, torturing and raping through Europe in order to force people to believe in jewish fairy-tales.

Annex 5: Replacement

While you are being distracted by the alternative media with replacement by Arabs and black Africans there is already a replacement going on for thousands of years now, about which nobody is talking: The replacement of Frya's with race-mixed 'white' jews. Not just our identity is being exchanged but also the jews are taking over the appearance of us Frya's, so nobody realises that there are not many Frya's left.

The exchange of identities by the jews.

Schizophrenic Jews who delude themselves to be Frya's:

The well-regarded orthodox rabbinical authority Rabbi Emanuel Feldman explains the idea of jewish superiority that Neusner touches on in a fictional duologue as follows:

'David: I do not want to repeat what is obviously a cliché, but doesn't choseness imply superiority? Do we actually consider ourselves superior to the rest of mankind?

Rabbi Emanuel Feldman: That is another false supposition. Superiority per se is not an evil. Certain athletes are superior to others; certain musicians are superior to others; certain doctors are superior to others...

The fact is that certain nations are superior to others in specific areas of endeavor.

Yes, we believe that the Jewish people is chosen for its mission by God because it possesses certain God given talents; a clear vision and knowledge of God and how He wants mankind to live on His earth, and the ability to connect with God and with the sacred in life... The Jewish people was seen by God as having certain qualities – steadfastness, spiritual resilience, courage, faith, self-discipline – which made us the most suitable agent for bringing the concepts of God and holiness into the world. That is to say our national character.' (4)

From Karl Radl on Substack or Renegadetribune.com

By Karl Radl

One of the foremost current scholars of Judaism Rabbi Jacob Neusner comments regarding a passage from the Mishnah Tractate Aboda Zarah on the moral difference between jews and gentiles in the Mishnah as follows:

'The basic theory of gentiles, all of them assumed to be idolaters, is, first, gentiles always and everywhere and under any circumstance are going to perform an act of worship for one or another of their gods. Second, gentiles are represented as thoroughly depraved (not being regenerated by the Torah), so they will murder, fornicate, or steal at any chance they get; they routinely commit bestiality, incest, and various other forbidden acts of sexual congress. Here is how the Mishnah law expresses these premises: do not leave cattle in gentile's inns, because they are suspect in regard to bestiality. And a woman should not be alone with them, because they are suspect in regard to fornication. And a man should not be alone with them, because they are suspect in regard to bloodshed.' (1)

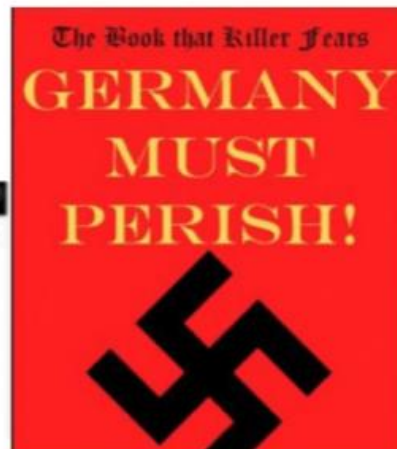
Meanwhile:

It is in the Jewish interest ,it is in humanities interest that whites experience a Genocide.Until White children are burned alive ,white women raped,mutilated,murdered and all white men who have not been slaughtered watch powerlessly as their people are terrorised :only then will mankind be on a more equal footing,ready to discuss white privilege and the apparent chip on the shoulder that minorities have.Jewish Rabbi,Ishmael Levitts. web.archive.org/web/20210315135250/https://christinabreault.wordpress.com/2020/06/20/the-white-holocaust-program/

The jews believe that they are Frya's and that we are Finda's. The Friezen also believe they are Frya's. The schizophrenia knows no boundaries.

The jews have stolen the identity of the Frya's and pasted their jodish identity on the Frya's.

Who's identity did they steal, who are the Frya's? Well of course the people who are most hated by the jews. Are those the Friezen, who receive special privileges from the jews or are those the people who are being lied about day after day? About whom is the fairy-tale of 6 million jews supposedly killed by gassing in WWII? The Friezen? Which people do the jews hate the most Germans or Friezen? Ever heard of jews saying they want to murder all Friezen? No. However, the instigation to mass-murder all the Germans that we hear for hundreds of years now.



The OLB has nothing to do with the people who at the end of the 16th century occupied a part of Gelderland and north-Germany and started to call themselves 'Friezen'. This book is about the most hated people who for hundreds of years now are carrying the stigma of being violent and murderous. They are the people who got the identity of the jews pasted on them while the jews stole their identity: The white race and especially the Germans: the descendants of the writers of the OLB.

The replacement is not by muslims and black Africans as the propaganda goes. The literal replacement is being done by jews. Not just is there everywhere propaganda in which they steal our identity and paste on us, Frya's, their identity. There is a thousands of years old breeding-programme in order to breed whites with blond hair and blue eyes. Nowadays probably with the help of the women they steal from East-Europe, those are probably not just sex-slaves but also breeding-chickens who have to change the brown Finda's into whites. Besides that of course the stupid Frya men who donate/sell their sperm to sperm-banks. For who's benefit did they invent IVF do you think? Us? No way, we are not allowed to have children because they have a 'CO2-footprint'.

Children in Israel and the Hollywood studio Gaza:



It would not surprise me if there were never 'Palestinians' in Gaza but Gaza is the place where the 'white' children are being bred. There is no war in Gaza against 'Palestinians'. They are brown jews who are being bred into being 'whites'. That so-called war in Gaza and the replacement by muslims and black Africans is all theatre to masquerade the real goals.

Do we not only in the white countries have laws that people are not allowed to marry their own family-members = tribe-members? Jews, Asians and black Africans do not have such laws. That law is to take care that Frya's do not marry Frya's but foreigners. There is almost no Frya left in the world. Most white people are the product of race-mixing. I suspect that there are by now more jews with blond hair and blue eyes than Frya's. The Frya's with blond hair and blue eyes are all being portrayed as murderous 'nazis' and are being hated by everyone including their own brothers and sisters.

The last remaining Frya's are being brainwashed with the help of propaganda so they will hate themselves and do not want to have children anymore or go race-mixing with other races. Very soon there is no Frya left on earth and we will be replaced by 'white' Finda's. All Wisdom will have disappeared from earth and there will never be Right and Freedom anymore. Our land is not being replaced by muslims. Our land was already replaced a long time ago, at the moment that the jews occupied half our land and started to play boss here.

The Stupidity, Laziness and Subservience, the cause of all evil, of the Frya's who lived in Frya'sLand and the America's have determined our fate and that of the whole world.



The jews are obsessed with 'DNA'. While we are being told all kinds of fairy-tales about what 'DNA' is and what it does, they know very well what is written in 'DNA'. They cannot change 'DNA' and the whole 'mRNA-Vaccine' propaganda is just one giant PsyOp, just as the genetic disorders and genetic manipulation PsyOps. The only way in which they can get our 'DNA', and with that all the wisdom that lies in there, is by means of the breeding programme.

Why do you think that at the same time as their hate-campagne against whites is overflowing on TV and internet, they insist on becoming white with blond hair and blue eyes? It is not about the outside, it is about our 'DNA'. It is about the wisdom that lies in our Mood. They want what we have and at the same time that we, the carriers of the wisdom, disappear, because the people living according to Wr'Alda's Éwa and wisdom will inherit the earth. That is where all this theatre, this whole psychosis is about: Who at the end shall inherit the earth.

Meanwhile everybody keeps repeating the nonsense that jews only make out 2% of the population. According to my counting there are more than 500 million jews in the world. I suspect that that number was reached at the moment they took down the Georgia Guidestones. Then there is this stupid argument that because jews are only 2% they have no 'right' to occupy all high posts. With that you say that if they reveal the true numbers and it comes out that the majority of the population is jewish, they do have the 'right' to play boss in our countries. Now who would invent all such nonsense?

An echte Frya is somebody who is capable of carrying his own responsibility for his life, for his behaviour, for his decisions, for his mistakes and for his community. An echte Frya knows what echte freedom is, an echte Frya is capable of living in freedom. Echte freedom is life in reality. Echte freedom means that you do not need a government or an invisible fantasized jewish fairytale-figure to save you or save the world.

How many echte Frya's are left in the world?

While we are being kept busy with memorizing jewish fairy-tales at school and completely senseless work till we are too old and weak to still be able to learn how to think for ourselves, we are being robbed of our land, of our health, of our common sense, of our freedom and of everything that makes us unique: creativity, wisdom, honesty and care for our nearest and nature.

Our Mood gives us courage, perseverance, steadfastness, problemsolving skills, analytical skills and creativity. Nothing from all of this is being found in the youngest generations because they have no connection with their Mood. The only connection they still have is to a smart-phone, a propaganda and monitoring device that prevents you from ever getting a connection with your Mood.

You are not a Frya because you look like one. You are a Frya when you have the Mood of a Frya. Contrary to all brainwashing and propaganda: It is NOT about the outside, it is about the inside. Your Mood is the only thing that counts.

Either we learn from our history, stop making the same mistakes and read the OLB very good and do what we are being told, or that of which our ancestors have warned us for shall happen. The whole of Frya's Folk shall be exterminated.

For our brothers and sisters in the America's: The America's was the land of the free: Frya. That came to an end in '1776' (or whatever the real year was) when the jews, coming from the jew-land in the Netherlands, installed a government. Your 'Founding Fathers' are not your saviours, they were the ones who changed your Frya's-Land into a slave-land. America was no longer the land of the Frya, but the land of the jews. Founding-Fathers is in Diets: Finda-Fathers. Frya's are the natives, that is why it is called the 'Land of the Frya' and not 'Land of the Finders' or 'Land of the Sufferers'.

The propaganda that the 'Friezen'/jews are Frya's has been going around for hundreds/thousands of years now. Please help to kick this lie out of the world and take our identity back. It is time we not only put history and science right, we also have to put the identities of the races right.

It is time that we stand up and make Frya'sLand Frya'sLand again.

Thanks for reading the book.

Thanks for reading the book~ Alex Frya's Bern

Frya's Stá Vp

Wéi mith méning and láwath
Wéi mith árgelestige Séle ráv
Wéi mith slavony and kwád
Tid for Mod and tid for déd

Frydom, Wisdom, Rjucht and Mod
Wr'alda sy vs alle God
Éndracht sy vs steriksta kráft
Éndracht jéf vs alle weld
Frya's folk seg Held and Wák
Seg et wither, seg et vák

Frya sja and Frya wénad
Sja ho vsa düged birvlat
Hwam méi sedsa ik bin fry?
Fry fon bás and fon brinbry

'T spyt us Frya wy sy slavon
Lóm and dym and félo to láf
Men ljarva Frya wy stáne vp
Bisétenhéd werth nwr vrdén

Wéi mith méning and láwath
Wéi mith árgelestige Séle ráv
Wéi mith slavony and kwád
Tid for Mod and tid for déd

Frydom, Wisdom, Rjucht and Mod
Wr'alda sy vs alle God
Éndracht sy vs steriksta kráft
Éndracht jéf vs alle weld
Frya's folk seg Held and Wák
Seg et wither, seg et vák

Fryas bärn wr'alda wíd
Kvm alsamen, ut jo spít
Félo to long gong this al thrveh
Félo to long was thér néne hér

Wil jo léva évin as ér
Jéf jo Séle en gráte kes
Wisdom, Frydom sy hwat hju jéft
Rjucht and Frétho far al thát léva

Wéi mith méning and láwath
Wéi mith ágelestige Séle ráv
Wéi mith slavony and kwád
Tid for Mod and tid for déd

Frydom, Wisdom, Rjucht and Mod
Wr'alda sy vs alle God
Éndracht sy vs steriksta kráft
Éndracht jéf vs alle weld
Frya's folk seg Held and Wák
Seg et wither, seg et vák

Wés standfästich, háv tha Mod
To stond far folk and far vs God
Frya's réd and Séle plicht
Éwa thér an vsa Séle léicht

Mod sy hwat et nédlik heth
Sá félo thát jrttha béve
Sked et kwád fon jow lif oh jrtha
Et spyt vs that wy sá unjrthe

Wéi mith méning and láwath
Wéi mith ágelestige Séle ráv
Wéi mith slavony and kwád
Tid for Mod and tid for déd

Frydom, Wisdom, Rjucht and Mod
Wr'alda sy vs alle God
Éndracht sy vs steriksta kráft
Éndracht jéf vs alle weld
Frya's folk seg Held and Wák
Seg et wither, seg et vák

Sa morne wither sunne vpkvmath
Háve wy lága ut vs bryn utfácht
Bása and héra dra vs navt
Alsa náká wy réda innet Thjvts

En néie déi nwr hring anbréka
Fya's folk skil vp gá stonda
Tojenst vnrjucht and weldighéd
Tojenst lága, renka and slavony

Wéi mith méning and láwath
Wéi mith árgelestige Séle ráv
Wéi mith slavony and kwád
Tid for Mod and tid for déd

Frydom, Wisdom, Rjucht and Mod
Wr'alda sy vs alle God
Éndracht sy vs steriksta kráft
Éndracht jéf vs alle weld
Frya's folk seg Held and Wák
Seg et wither, seg et vák

Hwam méi sega ik ben áft
Ik háv mina bryn al bikámpath
Mod sy hwat ik ovir háv
Ik bin navt longer an hjara net

Frydom sy hwér ik to fara stá
Wisdom, Rjucht sy hwér ik far gá
Nimmer már lága and bitrog
Selv-twang háv ik jeta enoch

Wéi mith méning and láwath
Wéi mith árgelestige Séle ráv
Wéi mith slavony and kwád
Tid for Mod and tid for déd

Frydom, Wisdom, Rjucht and Mod
Wr'alda sy vs alle God
Éndracht sy vs steriksta kráft
Éndracht jéf vs alle weld
Frya's folk seg Held and Wák
Seg et wither, seg et vák

Ik wins jo ne Séliche Déi mith félo Thjvts.

Held. Frya's Wák!

Alex Frya's Bern



Thank you so much to Danielle, Kenyon and Scotland Sean for helping me with the narration. And a big thank you to Alex Frya's Bern for taking on the task of putting the *Oera Linda Book* right.

I wanted to also make a quick list of points on what we've learned from Alex and the true translation of the OLB:

- 1) Fryans originally spoke DIETS. We get Dutch and Deutsch from the word DIETS. The Dutch and the Deutsch are just a way to say, “speakers of DIETS”, just like German is a way to say “siblings”.
- 2) The lands of DIETS where the OLB took place, were NOT Northwestern Netherlands because that land was under water. The “translators” are hiding the fact that the lands of DIETS was actually Southeastern Netherlands, Belgium, Northern France and Germany.

3) The OLB is really about a history lesson for the Fryas of their future (us) on how to live in peace, freedom and right. How if we disobey the Ewa, we will learn by these mistakes.

4) That Frya's Aldland was most likely what is today known as the Doggerlands, that sunk into the sea. DOGGERLAND~ GODDERLAND~ GOOD LAND~ GOD'S LAND.

5) And lastly, and most importantly, as a Frya we stand for TRUTH. Even if we are the last one standing, it is our duty to our race to speak up.

All hail Frya!!!!!!

